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NOTICE.

THE TEMPLE BAR MAGAZINE

for OCTOBER, 1892, contains, among other articles of interest:—*GOD'S FOOL*. By MAARTEN MAERTENS. Chaps. XLII.—XLIV.—A TWILIGHT GOSSIP with the PAST.—By Mrs. ANDREW CROSSER.—PAUL LOUIS COURIER. By W. FRASER RAE.—PARIS: PRINTEMPS. By WALTER FRITH.—MRS. BLIGH. By RHODA BROUGHTON. Chaps. V.—VIII., &c.

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LITERATURE.

History of the New World called America.
By Edward John Payne. Vol. I.
(Oxford: Clarendon Press.)

It is difficult to estimate the extent of the work, of which this is the first volume, if continued on its present scale. We have here some 550 closely packed octavo pages, in which only the voyages of Columbus and of his immediate successors are sketched out, together with an account of the mythology of Peru, Central America, and Mexico. The bulk is made up of a detailed statement, in which the author's views with regard to the origin of history, of civilisation, and of religion, are illustrated or substantiated by what we know of history, civilisation, and religion in America. The writer follows the same general conception of history of which Buckle is the chief exponent, but he purposes apparently to enter more into continuous historical detail and concrete fact than did Buckle in his *History of Civilisation in England*.

To write history in this fashion demands not only vast reading and untiring industry, but also almost encyclopædic knowledge. The writer not only touches, but generalises upon, almost every side of human learning: language, ethnology, archaeology, geology, geography in all its branches, botany, zoology, navigation, art, architecture, and agriculture must be known to him, as well as all the facts, documents, and materials of history proper. It is impossible that any one person can attain the exactness of a specialist on all these points, and Mr. Payne has done well to protest beforehand against any such claim. He writes on p. 5:

"In constructing this record it is natural that some errors should be made. But such errors will in time be amended; and it is better to have a living history, at the expense of some mistaken conclusions, than a dead narrative containing nothing that can be challenged or disproved. Such a living history it is the aim of this work to supply. If it fails to do so, it may at least facilitate the task in the hands of others."

If, then, in the course of this short notice, I venture to point out a few errors of detail, it will be chiefly with the view of rendering the task of future amendment more easy.

But, before dealing with such matters, a few words should be said on the general principles on which the work is based. The two bases of history and of civilisation the author considers to be: first, the food supply, whether animal, vegetable, or artificial, artificial meaning the herding and domestication of cattle, and the use of their products, such as milk, cheese, butter, &c.;

in agriculture, the use and storage first of roots, then of the cereals, with their manufacture. The other basis is that of religion, and of the conceptions and practices of religion.

There is certainly some general truth in the thesis maintained by Mr. Payne, that the degree and the character of civilisation depend almost wholly on the food-supply; but it is one of those sweeping generalisations, or quasi-laws, to which every student knows exceptions. The really artistic cuttings and carvings on bone by some of the prehistoric races are a proof that they lived in the hunter stage of civilisation; but they are no less a proof of artistic taste and aptitude greater than that of some of the races who succeeded them, and who lived mainly on cereals. Like many another writer, Mr. Payne seems to forget how very little animal food entered into the consumption of the agricultural labourer, *i.e.*, the bulk of the population, in most parts of Europe until the present century. The Indians of the Gran Chaco, and some of the Pampas Indians, from being vegetable feeders at the time of the Conquest, have become exclusively animal feeders since the introduction of cattle and horses. By their feeding on mare's flesh, and the consequent rapidity of their inroads and retreats, they were winning back many a league of territory, until Rosas, the tyrant of Buenos Aires, discovered that an ox could gallop for a day or two as fast as a body of cavalry, and so beat them by this living commissariat. But it is most difficult to say whether these Indians have advanced or retrograded in civilisation by this total change in their habits and in their food supply. It seems to be far more plain that the new states in America have followed the progress or the degradation of the parent European states, than that the advance in civilisation has depended on the change in the food supply alone. The use of one American plant, tobacco, has become almost universal; is its use an ally and a mark of greater civilisation, or the reverse?

In considering the early accounts of the discoverers as to their exaggeration of the civilisation of Mexico, Central America, and Peru, we must remember that these writers knew only the civilisation of Europe in the sixteenth century, not that of France or England in the nineteenth. Mr. Payne lays stress upon the horrors of human sacrifices, and of the economic waste in the worship of religion; but was the spectacle of these sacrifices so startling, or so cruel, to men familiar with the legal tortures, the pillories, gibbets, galleys, the burnings, and the treatment of criminals, witches, and heretics, in that age in Europe? The victims in Peru and Mexico were generally well treated, even petted, before sacrifice; and such an end, in its physical aspects, might not seem at all so deplorable to Portuguese and Spaniards of the sixteenth century. There is no evidence at all that the economic waste in other respects in the maintenance of this worship was at all greater in Mexico and Peru than in Spain and Portugal, with the vast amount of landed property and of unproductive wealth

belonging to the monasteries and to the clergy, with their immunity from taxation. Generalities such as this, "Of the two great factors in advancement, herdsmanhood has most largely contributed to wealth, agriculture, to science" are only half truths. Take mathematical science: stellar astronomy most probably began with herdsmen, or with the nomad races; geometry with the agricultural, the *agrimensores*. The reasoning as to intoxicating liquors on pp. 366-7 seems to be vitiated by the fact that the vine-growing countries are almost always the most sober.

There is much of very great interest in the discussion of the ethnology of America, which we have not space to dwell upon. Mr. Payne connects unreservedly the peoples of America with the Mongol or Tartar, as he prefers to call them, Turanian races of the old continent. In opposition to Dr. Stephen Peet and others, he considers the mound-builders a recent race, and that mound-building has been practised by the Indians even since the discovery. But when he says (p. 78):

"The Northmen were apparently the first (986), among people of historic name, to arrive in America. They were long anterior to the Aztecs, who only appeared on the plain of the Anahuac in 1190,"

he is comparing two different things: the first arrival of a new race on the coast with the appearance of a people on an inland plateau. We do not know when or whence the Aztecs first touched the shores of America. It seems almost like pedantry to give (p. 384) an entire paragraph to the Chian plant in Mexico, now unused for food, and to relegate to a note the *maté* of Paraguay, which is still a considerable article of commerce. The writer seems sometimes to forget that a work of this size can never be read by schoolboys, and will be avoided by the mere general reader. Some degree of knowledge, of practised memory, and of intelligence, may be presupposed in those who attack such a work as this. A matter once clearly stated and explained might be left there. Yet on p. 32 we have a sentence beginning: "Had the fortune of war put Carthage instead of Rome," &c.; on p. 33 we have the same statement: "Had Carthage won in the struggle with Rome," &c. So on pp. 305 and 320 much is repeated. A subject or person previously spoken of is often subsequently introduced as if he had never been mentioned; thus, after frequent mention, Columbus appears on p. 106 as "a young Genoese navigator called Christopher Columbus." "The office was made descendible to his heirs" (p. 124). In what does the last phrase differ in meaning from the common word "hereditary"? These are perhaps mere slips in style. The bibliographical references are not always sufficiently full, and sometimes omit the information which the student most needs, *e.g.* (Preface ix.) the Mexican MS. of Sahagun is in the library of the Academy of History in Madrid. A description of it is given in the *Boletín* of the Academy, Tomo VI. (1885). P. 77 note, Count de Gebelin should be Court de Gebelin; Court was his father's, Gebelin his maternal name. It shows how soon

second-rate poetry is forgotten to find no mention of Southey's *Madoc*, with its elaborate notes, in the section on *Madoc*, p. 124. The enigma of Columbus's signature is unexplained; but a note (p. 173) says: "It was well that there was no one to explain to him that St. Christopher was a merely etymological saint, the name being the ancient German name of Good Friday (Christ-opfer), used in the Middle Ages as a Christian name." It is odd that Mr. Payne did not reflect that in Greek and Latin it was early applied in a feminine form as an epithet of the B. V. M., and was borne by men long before the festival of Good Friday was celebrated in Germany. Is it a fact (note p. 248) that the silver mines of Upper Peru could be directly approached by the Plate River from Europe? Thirty years ago, mines in the Eastern Cordilleras, much nearer La Plata, were considered valueless at Buenos Aires and Montevideo, on account of the difficulties of approval and transport.

I fear that this dwelling on defects, which are, after all, in many cases but exaggerations of merit, may seem invidious. But however many faults of this kind may be discovered in it, this work will remain one of the most important, if not the most important, on the history of the New World yet published on this side of the Atlantic. It will delight all those who take an interest in the origins of history and of civilisation; it cannot be neglected by any student of American history. That its theory, or its conclusions on history and civilisation, should be admitted without discussion is more than we can expect. Large deductions will probably have to be made; yet few, I think, will regret the time given to its perusal. It is eminently a book worth reading.

WENTWORTH WEBSTER.

The Countess Kathleen and Various Legends and Lyrics. By W. B. Yeats. (Fisher Unwin.)

DRAYTON, in one of his great sonnets, laments that English is not understood all the world over, so that his mistress might be celebrated everywhere; but at least her praises may be known beyond England: there are the Orades and there is Ireland:

"And let the *Bards* within that *Irish* isle,
To whom my Muse with *flerie* Wings shall
pass,
Call back the stiffe-necked Rebels from Exile,
And mollifie the slaught'ring *Galliglas*."

Let me amuse my fancy by thinking those lines prophetic, by finding in them a prophecy of Ireland's regeneration through the discipline of culture, education, thought. "Young Ireland" did much to create and to foster the imaginative and spiritual wealth of Irish minds; and now the Irish Literary Society has begun its work, with Sir Charles Gavan Duffy, returned "from Exile," for its president; and with more than one "Bard," in England and in Ireland, to charm a distressful country. In all seriousness, the Renaissance of literature in Ireland seems to have begun: of literature, in the wide sense, implying all that is disciplinary and severe in the acquisition of knowledge,

yet without injuring that delicate, dreamy, Celtic spirit which Celtic races never wholly lose. It is the Irish bards, says Drayton, who are to work upon the mind and sentiment of their countrymen, but urged and prompted to use their own powers, in their own way, by the example of another Muse. In other words, Irish writers, eager for the cultivation of Irish arts and letters, should themselves have caught the spirit of true culture, real learning, disciplined taste, from all that is best in the genius of other lands and of other times.

Mr. Yeats has published two volumes of verse: *The Wanderings of Oisín* and *The Countess Kathleen*. Doubtless it is difficult to speak with perfect security about the first books of a living writer; but I feel little diffidence in speaking of these two volumes. In the last two or three years much charming verse has been published by many writers who may make themselves distinguished names; but nothing which seems to me, in the most critical and dispassionate state of mind, equal in value to the poems of Mr. Yeats. Irish of the Irish, in the themes and sentiments of his verse, he has also no lack of that wider sympathy with the world, without which the finest national verse must remain provincial. Yet, for all his interests of a general sort, his poetry has not lost one Irish grace, one Celtic delicacy, one native charm. It is easy to be fantastic, mystical, quaint, full of old-world delight in myths and legends, devoted to dreams and sentiments of a fairy antiquity; but writers of this kind are commonly successful by fits and starts, their charm is elusive and fugitive. They have the vague imagination of Welsh and Irish folk: that perpetual vision of things under enchanted lights, which makes the thought and speech of many an old peasant woman so graceful, so "poetical." But when they approach the art of literature, they are unequal to its demands; they cannot so master the art as to make it convey the imagination. Many and many an Irish poem, by writers quite obscure, startles us by the felicity of lines and phrases here, and by the poverty of lines and phrases there. The poet has cared more for his inward vision than for its outward expression: so something of what he feels he expressed, he is content. Others, again, have so cultivated a technical excellence as to lose the intrinsic beauty of their themes or thoughts: their work is polite and dull.

The distinction of Mr. Yeats, as an Irish poet, is his ability to write Celtic poetry, with all the Celtic notes of style and imagination, in a classical manner. Like all men of the true poetical spirit, he is not overcome by the apparent antagonism of the classical and the romantic in art. Like the fine Greeks or Romans, he treats his subject according to its nature. Simple as that sounds, it is a praise not often to be bestowed. Consider the "Attis" of Catullus: how the monstrous, barbaric frenzy of the theme is realised in verse of the strictest beauty. It is not a Latin theme, congenial to a Latin nature: it is Asiatic, insane, grotesque; its passion is abnormal and harsh. Yet the poem, while terrible in its intensity of life, is a master-

piece of severe art. It is in this spirit, if I may dare so great a comparison, that Mr. Yeats has written: his poetry has plenty of imperfections, but it is not based upon a fundamental mistake; he sees very clearly where success may be found. When he takes a Celtic theme, some vast and epic legend, or some sad and lyrical fancy, he does not reflect the mere confused vastness of the one, the mere flying vagueness of the other: his art is full of reason. So he produces poems, rational and thoughtful, yet beautiful with the beauty that comes of thought about imagination. It is not the subjects alone, nor the musical skill alone, nor the dominant mood alone, but all these together that make these poems so satisfying and so haunting. They have that natural felicity which belongs to beautiful things in nature, but a felicity under the control of art.

"The Countess Kathleen" is a play in five scenes. The story is of an Irish lady in the sixteenth century. A famine is in the land, and death is busy; the people are mad with suffering. Two evil spirits, in the guise of merchants, come to buy the souls of the people for gold; the traffic goes briskly forward. The efforts of the Countess to save her people are frustrated by the spirits. One hope remains; she will sell her soul, very precious in God's sight, and therefore in the devil's, in exchange for the souls already bought, and for money enough to get the people food. It is done; the people's souls are redeemed from eternal death, their bodies from the pangs of hunger. Shedies, her heart broken; and angels descend from God to take her soul to heaven, in just reward for so supreme a sacrifice. The five scenes are admirably simple; the whole play moves with direct impulse, here humorous, here ghostly, here tragic, here homely, just as occasion demands, towards its end. It is not dramatic, in the accepted sense: that is, there is no complexity of facts and motives, no central crisis, and inevitable determination. It is merely a dramatic narrative: a form which allows the writer ease and freedom of presentation. This very absence of all complexity strengthens the power of the poem; it has the moving appeal of nature. We are not shown Kathleen's spiritual struggle: merely her love for the people, a love so strong that she accepts the loss of her own soul, as a simple, sad act of self-surrender; the entanglement, the estimate of motives, the casuistry, unasserted in the play, are present, as it were, in the minds of God and of His angels. It is the quite obvious simple facts that the words of the play set before us: the peasants speak in lines, whose very metre seems to show the stark reality of famine. There are homely details, quaint concrete touches, an air of perfect reality; the Countess is not etherealised, she is always womanly and human. Yet we never lose sight of the spiritual side of things: the dark, gross vapours of the woods and marshes, poisonous and pestilent, are as the fumes and clouds of sin and evil; the purity and beauty of Kathleen are as the spiritual brightness of grace and faith. Mr. Yeats has kept the golden mean between the two aspects: his scenes give never the mere

oddities of peasant superstition, nor the mere unearthliness of spiritual things: but he makes felt the double nature of life, without unreality of any kind. His play is a poem of Irish characteristic beliefs, in which spirits, fairies, powers of the elements are living things. And again, it is a poem of wider truth and beauty, in which the whole drama of good and bad, life and death, is reflected. Now we have a bit of Irish character in regard to spiritual forces; now a lighting up of the universal thought about such matters. To have kept the balance between the two sides: to have avoided all pretensions too large for the play's scope, while making it vigorous, and rich, and living—these are notable excellences. Let me give one short passage of a singular power, in which the Countess speaks with the merchants, in ignorance of their true characters.

"Kathleen. And heard you of the demons who buy souls?"

"First Merchant. There are some men who hold they have wolves' heads,

And say their limbs, dried by the infinite flame,
Have all the speed of storms; others again
Say they are gross and little; while a few
Will have it they seem much as mortals are,
But tall and brown and travelled, like us, lady.
Yet all agree there's power in their looks
That makes men bow, and flings a casting net
About their souls, and that all men would go
And barter those poor flames—their spirits—only
You bribe them with the safety of your gold.

"Kathleen. Praise be to God, to Mary, and the angels

That I am wealthy. Wherefore do they sell?
Is the green grave so terrible?"

"First Merchant. Some sell
Because they will not see their neighbours die,
And some because their neighbours sold before,
And some because there is a kind of joy
In casting hope away, in losing joy,
In ceasing all resistance, in at last
Opening one's arms to the eternal flames,
In casting out all sails upon the wind:
To this—full of the gaiety of the lost—
Would all folk hurry if your gold were gone.

"Kathleen. There is a something, Merchant, in your voice

That makes me fear. When you were telling how
A man may lose his soul and lose his God
Your eyes lighted, and the strange weariness
That hangs about you vanished."

A scene of great beauty is that in which the spirits summon the lesser spirits to work for them: the "sheogues of the tide,"

"Come hither, hither, water folk;
Come all you elemental populace";

and the "teriskies,"

"Who mourn among the slavery of your sins,
Turning to animal and reptile forms—
The visages of passions. Hither, sowiths:
Leave marshes and the reed-encumbered pools,
You shapeless fires, that once were souls of men,
And are a fading wretchedness."

The play, while not dramatic in the ordinary sense, as regards evolution of design, shows a dramatic directness and severity, for which Mr. Yeats's other poems hardly led us to look. "The Countess Kathleen" is far more than a lyrical episode thrown into dramatic form: the spirit of drama is strongly felt, in the concrete, practical handling of the scenes.

The Legends and Lyrics of this volume are very various. There are stories from the old Irish cycles, ballads founded upon more modern incidents, mystical love poems, and poems of imaginative beauty upon other things than love. They conclude

with a poem, in which Mr. Yeats makes his profession of faith and loyalty towards Ireland, and justifies the tone of his poems, their "druid" quality, their care for an ideal beauty of love and an ideal wisdom of truth: because in singing of these he is singing of Ireland and for Ireland.

"Ah, fairies, dancing under the moon,
A druid land, a druid time!"

In these poems, the immediate charm is their haunting music, which depends not upon any rich wealth of words, but upon a subtle strain of music in their whole quality of thoughts and images, some incommunicable beauty, felt in the simplest words and verses. Collins, Blake, Coleridge, had the secret of such music; Mr. Yeats sings somewhat in their various ways, but with a certain instinct of his own, definitely Irish. The verse is stately and solemn, without any elaboration; the thought falls into a lofty rhythm. Or the verse is wistful and melancholy, an aerial murmur of sad things without any affectation.

"Who dreams that beauty passes like a dream?
For these red lips with all their mournful pride,
Mournful that no new wonder may betide,
Troy passed away in one high funeral gleam,
And Usna's children died."

From verse so stately turn to this quite humble, simple poem, the "Lamentation of the Old Pensioner," merely versified from the old man's own words.

"I had a chair at every hearth,
When no one turned to see,
With 'Look at that old fellow there,
And who may he be?'
And therefore do I wander on,
And the fret lies on me.

The road-side trees keep murmuring.
Ah, wherefore murmur ye,
As in the old days long gone by,
Green oak and poplar tree?
The well-known faces are all gone,
And the fret lies on me."

In all the poems, even the most mystical in thought, there is a deep tone of sympathy with the world's fortunes, or with the natures of living things: a curiously tender gladness at the thought of it all. The poet finds

"In all poor foolish things that live a day,
Eternal beauty wandering on her way."

His ballads are full of this natural sentiment, shown rather in their simple mention of facts and things, as an old poet might mention them, than in any artificial simplicity. There is humour in this verse: a sense of the human soul in all things, a fearless treatment of facts, a gentleness towards life, because it is all wonderful and nothing is despicable. And through the poems there pierces that spiritual cry, which is too rare and fine to reach ears satisfied with the gross richness of a material Muse. "Le genie celtique," says Michelet, "sympathise profondément avec le genie grec." Neither Greek nor Celtic poetry has that *gravitas*, that *auctoritas*, which belongs to the poetry of Rome and of England. In place of it, the Greeks and Celts have the gift of simple spirituality, a quickness and adroitness in seizing the spiritual relations of things, a beautiful childlikeness and freshness. There is much to distress some readers in Mr. Yeats's poems. Cuchullin, to them, is less familiar than King Arthur, and they know nothing about the Irish sym-

bolism of the Rose, and much fearless simplicity seems to them but odd and foolish. All writers of distinction, who have a personal vision of life, and thoughts of their own, and a music of unfamiliar beauty, must lay their account with ridicule or misapprehension. But a very little patience will overcome all difficulties. It is impossible to read these poems without falling under their fascination and taking them home to heart. With Drayton I began: with Drayton let me end. He sings about the various lands and kinds of poetry:

"The Irish I admire,
And still cleave to that Lyre,
As our Muscila's Mother,
And thinke, till I expire,
Apollo's such another."

LIONEL JOHNSON.

Diaries of Sir Daniel Gooch, Bart. With an Introductory Notice by Sir Theodore Martin. (Kegan Paul & Co.)

THIS interesting volume is an addition to the literature of enterprise rather than to the literature of biography. Sir Daniel Gooch, who was one of the most modest and least egotistic of men, has in these autobiographical pages produced the very effect at which he probably aimed: he has diverted attention from his own personality, and has succeeded in concentrating it upon the great undertakings with which his name will be associated—the consolidation and development of the Great Western Railway, and the laying of the cable which, for the first time, established telegraphic communication between England and America. In spite, however, of the reticence which characterises nearly all the personal entries in these pages, Sir Daniel Gooch unconsciously drew the outlines of his own character and temperament, and provided evidence, all the more impressive because unwittingly given, of the truthfulness of the estimate given in the final sentence of Sir Theodore Martin's introductory sketch:

"By those who knew him well, his kindness of heart, his sincerity in friendship, his high sense of duty, and the strong element of enthusiasm for what was beautiful or grand in nature, in art, or in character, he was loved, and his loss was recognised, as he himself would have wished it to be, by all whom he had himself loved or held in esteem."

In a preceding sentence Sir Theodore Martin remarks that "his general demeanour was marked by that reserve of manner which is often mistaken for coldness," and this was doubtless true of his purely social intercourse; but in his business relations with colleagues and subordinates he manifested a certain magnetism of personality which inspired boundless confidence and enthusiasm. The writer of this review happened to be making a prolonged stay in the neighbourhood of Swindon in the summer of 1865, when Mr. Gooch was elected M.P. for the rural borough of Cricklade, of which both Old and New Swindon formed a part. Mr. Gooch came forward as a Conservative, and the artisans in the New Swindon Railway Works were Liberal, indeed Radical, to a man; but the personality and character of

their manager had so profoundly impressed them that, though then absent on the first of the cable-laying, and therefore unable to plead his cause in person, Mr. Gooch was returned by a triumphant majority.

Sir Daniel Gooch's work for the Great Western Railway, first as manager and afterwards as chairman, was of such importance and value that the company may be said, without exaggeration, to owe more to him than to any other single man. As manager, his most onerous labours were those undertaken in defence of the broad gauge against its numerous and powerful opponents; and there is no doubt whatever that, during the period in which the result of the controversy depended upon argument and demonstration, he proved himself more than a match for the forces arrayed against him. The narrow gauge had, however, the advantage of priority: it had established itself over by far the larger portion of the railway field, and, as its advocates long foresaw, achieved a final and complete triumph, not on its own merits—though for a certain class of traffic these were incontestable—but in virtue of the absolute necessity for uniformity of gauge throughout the railway system of Great Britain. Sir Daniel's services as chairman of the company had a success of a more obvious and appreciable kind. When elected in 1866, the condition of the Great Western was deplorable; but by a steady carrying out of his three principles of action—the avoidance of further obligations with new lines and extensions, the establishment of amicable relations with adjoining companies, and the cutting down to a safe minimum of all capital expenditure—he started the company on a career of prosperity which has known no important interruptions. In the March of 1869 he was able to announce to the proprietors a dividend at the rate of 3½ per cent., the highest that had been earned for more than eighteen years; and in April, 1872, it reached 5½ per cent., the price of the shares, which had been £90 when he first took the chair, having risen to £120.

The most deeply interesting pages of this volume are naturally those devoted to the enterprise which earned for Daniel Gooch the honour of a baronetcy—the laying of the Atlantic cable. Even in the imaginative literature of adventure, which deals so largely in sudden alternations of hope and fear, it would be difficult to find more thrilling passages than those that find a place in the hastily-written diary records of the expeditions of 1865 and 1866—the first a brilliant failure, the second a magnificently satisfying success. The racking anxieties and final collapse of the earlier undertaking would have cowed and prostrated a man not possessed of that wonderful elasticity of temperament, which must be reckoned among the most remarkable and valuable of Sir Daniel Gooch's natural endowments. Considering the issues staked upon the success of the undertaking, few experiences could be more trying to a man of even average nervous sensibility than the sudden stoppage of communication, which positively proclaimed that something had gone wrong, and hinted at extreme possibilities of disaster. Then, when the first faulty piece

of cable had been recovered from the ocean bed into which it had been paid out, the nature of the injury was such as to suggest that it might be the result of wilful malice—an anxious thought, as in this case the directors of the expedition knew not whom to suspect or how to avert a repetition of the disaster. Happily it was discovered that the injury had been in all probability of purely accidental origin; but still the same accident might recur in circumstances which would render it fatal to the success of the enterprise. As a matter of fact, this actually happened. The first fault was discovered in shallow water; when the last made itself manifest, the cable had been lowered to a depth of 2000 fathoms, and after repeated endeavours to bring the fault on board, the cable broke on August 3, 1865, all attempts to recover it being fruitless. There is a characteristic entry in Sir Daniel Gooch's diary for August 15, just four days after the last hope of immediate success had vanished. He wrote:

"How time softens all disappointment! I begin to look back upon our broken cable as a matter to be regretted, but not one to discourage me in the ultimate success of our work. . . . No doubt we were cast down by the fracture, it was very unexpected; but seeing as we did from the first the possibility of restoring it, why should we have made ourselves so miserable? The human mind, thank God, is very elastic, and soon recovers from any shock. We now feel to have only one thought—viz., the best way of completing our work, nothing doubting, to success."

These are the words of a brave man, and the whole record of Sir Daniel Gooch's career is a record of unassuming but undaunted courage. Sir Theodore Martin's introductory sketch is pleasantly written, and the volume is illustrated with two portraits and with a photograph of the steamship *Great Eastern*.

JAMES ASHCROFT NOBLE.

Studies in Secondary Education. Edited by Arthur H. D. Acland and H. Llewellyn Smith. With an Introduction by James Bryce. (Percival.)

THREE NAMES appear on the title-page; but to complete the list of writers to this volume there must be added those of Miss Clara E. Collet, Mr. Henry Hobhouse, Mr. A. P. Laurie, and Mr. G. R. Benson. The object of this many-headed book is to approach the difficult problem of secondary education in England from different points of view. By the concentration of each writer on his own aspect of the case, forces are got ready from every quarter, for marching order, in a direct line, towards the organisation and co-ordination of our secondary education.

The main positions occupied, with impressive unanimity, almost to the very words, by all these writers are: (1) That secondary education in England needs organising. (2) That this can best be done by local authorities, with power of recourse, when necessary, to the rates of the district. The argument is that we have free library rates, elementary education rates, and the government grant in accordance with the Local Taxation and Technical Instruction

Acts. On the same lines, and with an equal call of urgency, secondary education needs rate-support.

Parliamentary Commissions of Inquiry, particularly that of 1864, pointed out the desirability of investigating the condition of endowed schools in this country. The Endowed Schools Act of 1869 appointed an executive Commission, who established to the "dullest comprehension," with a fulness of illustration amounting to an *embarras de richesses* for the scoffer at England's greatness, that the secondary schools of this country were, as Mr. Bryce puts it, "deficient in quantity, unsatisfactory in quality, without organic relation either to the higher education on the one hand, or to elementary education on the other." These Commissioners, with determined and unflagging efforts, have made the secondary schools of this country available for double the number of scholars since 1868. Still the fact remains—and this book is devoted to manifold and striking illustrations of it—that the accommodation and resources for secondary education are not satisfactory in any single district of England.

Though each of the writers takes up one special aspect or more, the whole of the essays may be divided into two sections. One section describes what has been done, especially recently, to improve secondary education; the other division makes descriptive surveys of the field of secondary education, so sparsely covered by the present schools in London (boys and girls), Liverpool, Birmingham, and Reading.

As to this second division of the essays, I should say at once there is no book before the public in which the present state of secondary education is described so ably, so fully, and with details so recently collected. They give the statistics of accommodation, of boys and girls in attendance, of fees, of curricula, of scholarships, and of continuation schools, besides any special features calling for notice. In every essay it is made clear that the existing provision for secondary education is inadequate; and the suggestion is forcibly advanced that some public authority, knowing the needs of the district, must eventually receive powers to intervene.

Turning back to the writers who treat of recent legislation, Mr. Henry Hobhouse chooses as his subject "The Working of the Technical Instruction Acts in Somerset," and Mr. Arthur Acland on the enacting "Intermediate Education Act (Wales)" of 1889. Mr. Hobhouse reasonably claims that it is clear from his examination of the Technical Instruction Act in Somerset that technical instruction, to be efficient, must be preceded by a sound secondary education. It is characteristic, one is bound to admit, of the utilitarian English nature that the necessity of technical instruction has forced itself upon us almost against our traditions by its evident practical advantages. It will be important and interesting to even a greater degree if the desirability of technical instruction presses forward to a solution the problem of secondary education—not because it has shown itself good in itself (it has done so for the last fifty years, not to go back to

the days of Comenius)—but because the national commercial intuition sees that it is necessary as a foundation for efficient technical instruction. Mr. Hobhouse boldly suggests, following the example of the legislation for Wales, the imposition of a rate in England, and says that, with a halfpenny rate and the endowments and grants from Government which are available, "Somerset will be able to build up an excellent system of cheap secondary schools suited to the needs of the country in its various parts."

Nothing could be more interesting from the point of view of educational politics than Mr. Arthur Acland's sketch of the "Working of the Intermediate Education Act in Wales." Indeed, now that Mr. Acland has become Vice-President of the Council of Education, it is possible this essay may serve to indicate more or less markedly the direction of the course which legislation and national effort are destined to take not only in Wales, but also in England. This Act is a most interesting example of what the late Prof. Stanley Jevons so earnestly recommended—experimental legislation on a small scale, before trying it irretrievably on a larger scale. The main principle of the Welsh Intermediate Education Act is partial centralisation. Secondary schools do not lend themselves well to a system of school boards for separate parishes, but rather to district councils. In Wales these are each made up of three county councillors and two members chosen by the Lord President of the Council, preference to be given to residents. These district councils have to investigate the proportion of the funds at the disposal of the district to the educational needs, and to arrange a local rate accordingly. Conferences have been held of all the district councils, in which certain charities common to Wales were distributed on an accepted basis. Among the subjects discussed at different conferences have been: curricula, fees, age of entrance, examinations, qualifications for membership of governing bodies, scholarships, training of teachers, &c. It seems probable that there will be a central board established for Wales to undertake the direction of

"the inspection and examination of schools, the regulation of scholarships and exhibitions, the organisation of a system of training, and of pensions for teachers, and the provision, when necessary, of books, apparatus, maps, &c., for the special use of Welsh schools."

Here, then, is an experiment, such as would have delighted Prof. Jevons, of a system of locally administered education, with separate district councils organising themselves voluntarily into a provincial intermediate education board. The suggestion of Mr. Acland and those working with him is the extension of this so-far highly promising experiment into England. This would mean that, throughout the length and breadth of the land, there should arise secondary schools grouped suitably into districts, administered locally as far as buildings, materials, apparatus, &c., *i.e.*, the concrete and practical side, are concerned, but probably directed by provincial boards for the internal arrangements. The body of the school, so to say, belongs to the dis-

trict. The soul, however, is not its own; it must at least receive inspiration from a more centralised power.

As to the composition of any proposed provincial or directing council, I wish to speak strongly. No set of men are more unpractical than schoolmasters: or else such interesting personal matters as lowness of salaries, and disproportions between the salaries of head masters and assistants, would not have been allowed to remain where they now are. They are not perhaps, as a class, therefore, suited for district councils. But, if there is to be real education directed by the provincial councils, predominant representation must not be given to local magnates who speak excellent dialect, or local tradesmen whose honesty is a household word in the district or province, or local clergymen who are sound or unsound in their particular creeds, but to schoolmasters and educationists. The general aim of building up strong, gentle, cultured men, is more important than merely fitting human material for the local handicrafts. For however unpractical teachers may be, however incapable of dealing with builders' mortar and bricks, or even of protecting their own commercial interests, they understand at least the administrative aspect of affairs in the schoolroom; they understand the possibilities and difficulties of subjects, and the methods of dealing with them. They understand something of the nature of the child, and they have convictions as to the best ways of making a man of him. They are not without ideals. They know how to give a soul to the school. Even if they did not, it were hopeless to put the "successful" cheesemonger or the publican to direct their best efforts.

The editors of the volume have some important words to say about what we may call the new pedagogy:

"It is essential, in the interest of the new schools that will come into existence, as well as of the older endowed schools, that in future those who undertake the profession of teaching in these schools shall show that they are in some degree qualified for the work. The 'great need of teachers who have more knowledge than certificated masters, and more skill than graduates,' was enforced by the Schools Inquiry Commissioners twenty years ago."

These Studies, undertaken on the political side, are here undoubtedly in perfect agreement with the opinions of some of the best teachers. Nothing is more imperatively required in secondary education at the present time, as a first step forward, than the registration of efficient teachers; while for those who intend to become secondary teachers nothing less will be permanently satisfactory than training, thorough and comprehensive as that which is now given in the best Training Colleges for elementary teachers, in addition to general education of a more liberal academic type.

It is the teachers who make or mar schools. District councils, county councils, provincial councils, are but preludes to the play. They may blow the trumpets and wave the flags, but the brunt of the battle of education is with the teachers. Provide schools, train

efficient teachers, and then: better have no councils at all than cripple the teachers' "freedom to teach!"

FOSTER WATSON.

NEW NOVELS.

A Girl with a Temper. By H. B. Finlay Knight. In 3 vols. (Bentley.)

Jenny's Case. By Ellen F. Pinsent. In 2 vols. (Sonnenschein.)

Mr. and Mrs. Herries. By May Crommelin. (Hutchinson.)

A Soldier's Children. By John Strange Winter. (Chatto & Windus.)

The Fascinating Miss Lamarche. By C. C. Fernald. (Trischler.)

My Cousin's Wife. By Ray Merton. (Digby, Long & Co.)

SUBJECT to certain qualifying remarks, *A Girl with a Temper* deserves commendation. It is a powerfully dramatic story, the action is well sustained throughout, the style is scholarlike and practically faultless. Yet the book would be a much better one if it did not betray on every page the individuality of the author. If internal evidence goes for anything, the novel is written by a barrister, whose views of life do not stray very comfortably beyond those aspects which his social and professional opportunities have directly presented to him, and whose ideas of women as a sex—not perhaps with regard to one or two particular classes—may be regarded as taken at second hand. And again, one feels almost certain, on reading the book, that it is the work of a journalist, accustomed to getting up special articles, polemical, descriptive, or what not, and unable, when he comes to writing fiction, to conceal the journalist method, as, for instance, in his account of the Monksford Fancy Dress Ball, the Sessions Mess at Hammerford, and the gaming tables at Monte Carlo. The assumptions we have made readily furnish an explanation of the familiarity with legal technicalities exhibited by the writer, and of the ease with which he threads his way through the intricacies of a plot which from first to last depends upon the interpretation of certain points of law relative to testamentary dispositions. It must be admitted that Mr. Knight uses his knowledge to good purpose and with a masterly hand. Thus, a chapter descriptive of an interview between Mr. Prince, the family lawyer of the Peytos, and Mr. Gabbitas, a *chevalier d'industrie*, who is endeavouring to levy blackmail on the present titular holder of the baronetcy, and who—having been originally a solicitor's clerk—is a match for the old gentleman with his own weapons, is a remarkably effective piece of writing. Scarcely inferior, in point of sensational description, is the scene where Miss Celia Peyto, the "girl with a temper," engages, in a moment of rage and pique, to marry, and does eventually marry, a wandering tramp, ostensibly an aged man on the brink of the grave, but in reality a sturdy rascal of thirty, who for certain dishonest purposes has been dressed up by "the Rev." Mr. Gabbitas, and is accompanying the latter on a speculative tour through the

rural districts. On the whole, however, the romantic element of the book is scarcely its most attractive feature, and probably it will find less favour as a story with women than with men. The author is at his best when he describes the tracking of criminals and the exposure of conspiracies to defraud. His acquaintance with the vernacular of the lower classes, and its distinctive idioms, seems to be the fruit of genuinely earned experience, unaided by any recourse to the Slang Dictionary; and his topographical knowledge of London is fairly accurate, though it might puzzle explorers to discover the district which he describes as "bounded on the east by Regent's Park, and on the west by Cumberland Market."

There is a class of readers with gloomily morbid appetites, who revel in narratives of human sin and sorrow; and in strict accordance with the laws of supply and demand, we find plenty of writers forthcoming, prepared to minister to their wants. It may be doubted whether it is strictly within the province of a reviewer to go behind his author's *motif*, and, as it were, "raise the previous question" whether such and such a novel ought to have been written at all; but with all the ghastly and painful realities of life forcing themselves upon our notice at every turn, it does seem strange that an author should be found who has nothing more edifying or entertaining to offer us than a set of realistic details concerning a vulgar seduction, ending in betrayal, misery, and death. In *Jenny's Case* there is a lazy, poaching young scamp, named Martin Frith, who gets odd jobs occasionally at Mr. Donner's farm. Here he falls a victim to the attractions of Jenny Hornby, the farmer's maid-of-all-work; and the genuine passion she arouses in him has a wholesome effect, and might have led to his complete reformation. Unfortunately Jenny is also courted by the local policeman, named Carr, who seduces her—details of her lapse from virtue being given with Zolaesque directness and fidelity—under promise of marriage; and after the birth of her child in a distant town, whither she has fled in order to escape exposure in her native village, she is apparently driven for a time upon the streets for a livelihood. Martin Frith, after enlisting in desperation, deserts from his regiment and returns home, where, having resumed his poaching and drinking habits, he finally dies, after murdering his rival Carr. This is all the story. It is from end to end a succession of gloomy scenes, unrelieved by the smallest gleam of sunshine; and, as if to make matters worse, the conversations are all spelt to represent the Lincolnshire dialect, with marks of long and short quantity placed over the vowels in many cases, e.g., "He'll be gittin' his tea jüst now, an' I'll be aable for to carry these 'ere paills to the yard gaate wi'out him seein' us." In justice to Miss Pinsent it must, however, be said that, though her characters are practically colourless—as is, perhaps, a necessity of the case, for Hodge at his best is rather a colourless hero—there is no lack of force in her work. If she has not shown a wise discretion in her choice of a subject, she has by no means done anything foolish in her

treatment of it; and if in her next venture she selects something more savoury and congenial than bucolic immorality she may produce something we can unreservedly commend.

Besides perplexities of the kind just mentioned, which sometimes embarrass a reviewer, the question of intrinsic probability or improbability constantly presents itself, and claims its share of consideration in one's estimate of the merits of a story. Thus, we hear a good deal in novels about jilted lovers being "caught on the rebound" and carried away captive by somebody else; and possibly this sort of thing happens with more or less frequency in actual life. Still, it is rather difficult to imagine how Stephen Herries, the hero of *Mr. and Mrs. Herries*, after being rejected by Miss Adelaide Ferrars, could be "overmastered" by such a "sudden impulse" as to make an offer of marriage to Miss Mysie Cobb, the granddaughter of a man who had formerly been a servant on his estate, upon the first occasion of his meeting with her. To be sure, the girl was inheriting eighty thousand pounds from her grandfather—who had made a fortune in America—while Stephen's property was heavily mortgaged and in danger of passing out of his possession; but for all that, the transaction strikes one as being eminently unsuited to the character of the master of Wykhurst as described in the course of the volume. However, if we can bring ourselves to accept the situation, and can further accommodate ourselves to the spectacle of a married couple, who are really fond of one another, playing at cross purposes for a twelvemonth or so, until they accidentally betray their mutual adoration, we shall be able to appreciate and enjoy May Crommelin's latest work. For, admitting the incidents as probable, there is no lack of vivid and entertaining description; and though the author never rises to any great heights either of humour or pathos, her narrative is always lively.

Like most of John Strange Winter's works, *A Soldier's Children* is pleasantly written, and here and there exceedingly touching. Perhaps one would have preferred children a trifle less precocious, and less entirely exempt from all outward manifestations of original sin. But on the whole it is a very charming story; and as the author announces in a postscript that the proceeds of the book are to be devoted to the Victoria Hospital for children, there is no one who will not wish for it a widespread success.

It would be difficult to find a novel more highly charged with disreputable incident and vulgar knavery than *The Fascinating Miss Lamarche*. Undoubtedly the writer exhibits a certain talent in the construction of his plot, but he can hardly be congratulated upon its nature. Miss Lamarche, an actress, is married to Captain Lackin, whose income is derived from speculations on the turf, which—as may easily be imagined—eventually land him in pecuniary difficulties. Then there appear on the scene Major Peregrine Mordaunt, of the Albany and Tattersall's, a superannuated gentleman-rider, who lived principally on billiards,

whist, and "chopping" horses; Mr. Vanshelkel, a Hebrew capitalist; and Mr. Tampling, a horse-trainer of exceptionally unscrupulous rascality. These three, together with Captain Lackin, who is a mere tool in their hands, unite to form a racing confederacy; and throughout the greater part of the volume we are constantly kept informed of the process by which this or that favourite was "milked" or "nobbled," or how, on one occasion, the confederacy lost heavily in consequence of their horse—which had been meant to lose—winning an important race, its jockey having been "squared" by the opposition bookmaker, who stood to win largely upon the success of the horse. There are also card-parties at Captain Lackin's villa in St. John's Wood, where a happily adjusted mirror materially assists the play of the confederates. Amid all this fraud and rascality, the wife of Captain Lackin preserves her fair fame unsullied. She excites the admiration of Lord Doverdale, a young "pigeon" lately caught in the toils of the quartette; but, beyond arousing jealousy on the part of her husband, this episode ends harmlessly. Far more dangerous are the attentions paid to her by Vanshelkel, who, under pretence of disinterested friendship, persuades her to accept a considerable loan with a view of ultimately compromising her. It is scarcely necessary to pursue the narrative any further. The constantly repeated story of swindling in its various phases speedily becomes monotonous. Every character in the book, with one or two exceptions, is "horsey," and little besides; and it contains a great many portraits of the shady side of racing life that might much better have been left unsketched.

My Cousin's Wife is a prettily written, but rather short, novel. The "cousin's wife" of the story was the subject of an early attachment on the part of the man who here relates his history. Before he could afford to marry, his wealthier cousin stepped in and robbed him of the prize. Twenty years afterwards he consoles himself by marrying her daughter.

JOHN BARROW ALLEN.

SOME BOOKS ABOUT INDIA.

Bombay, 1885 to 1890: a Study in Indian Administration. By Sir William Wilson Hunter. (Henry Frowde.) Some seventeen years ago, Sir William Hunter wrote an authoritative *Life of Lord Mayo*, in which he took occasion to explain the composition and inner mode of working of the Supreme Government. In the present volume, which is in some sense a companion to that, he describes the administrative system of a typical Presidency. When we add to this his first work, *The Annals of Rural Bengal*, in which he sets forth the labours and the interests of a District Officer, he may be said to have surveyed the entire field of British rule in India. In order to make a dry subject less deterrent to the ordinary reader, he has judiciously added the element of personal interest, by making his study coincident with the Governorship of Lord Reay, the predecessor of Lord Harris. We thus have a sufficient period in which to watch the development of the country during five years, and the fruit of administrative changes. Perhaps the most effective chapter is that in which

are sketched the characters of Lord Reay himself, and of the Council and Secretariat by whom he was surrounded. Biography, even in miniature, always exercises the same attraction as portrait-painting; and Sir W. W. Hunter has often shown a master touch in this department of literature. It is also of importance for his object that we should be enabled thus to see from within what manner of men they are who touch the springs of the great Indian bureaucracy. Another chapter which all can peruse with interest is that describing the Native States. Even if Baroda be excluded, one of the distinguishing features of the Bombay Presidency is the extent to which native jurisdictions have been preserved. And, as these petty states for the most part lie scattered among British territory, we have an opportunity of studying the two systems side by side much better than in the great principalities of Central India. There are, of course, exceptions; but, on the whole, it is pleasing to find that the Native States of Bombay stand the ordeal well. In particular, the peninsula of Kathiawar, which not many years ago was given up to internal anarchy, can now show half a dozen enlightened rulers, and a smiling country, studded with sea-ports, railways, and schools. The bulk of the book, however, is of necessity devoted to the practical work of administration—land, forests, excise, police, jails, public works, district boards, &c.—in which, we fear, it is hopeless to expect that Englishmen will ever take much interest. Here, again, the author has displayed his wisdom by placing education in the front rank; for education is one of the staple commodities of Bombay, and that one in which most fruitful reforms were introduced under Lord Reay's Government. Other measures may affect, more or less, the material welfare of the people; but English schools and colleges are the means by which their moral character is being slowly but surely modified. There is an old, bitter saying that, if the English were turned out of India, no trace of their presence would survive except heaps of empty beer bottles. Now, it may be affirmed, without boasting, that, if ever that event does happen, they will leave power in the hands of a class who have learned, from their own study of English literature, and from the example of their teachers and rulers, the value of private character and of patriotism. New India, the India of the future, will be the creation of English schools. For the rest, it need only be said that Sir W. W. Hunter has gone as near as may be to achieving the impossible, in his attempt to render palatable the disgusting details about provincial finance, survey numbers, local funds, and the central distillery system. Following the example of Macaulay, he has carefully avoided the mention of native names and words; and he makes no assumption of previous knowledge on the part of his readers. But the subject itself refuses to be made interesting. How many Englishmen know anything about corresponding administrative details in their own country? Which of us would care to answer offhand questions upon Mr. Goschen's local finance, upon copyhold tenures, or upon the abolition of the malt duty? It is enough that Sir W. W. Hunter has given us the opportunity, in a sort of glorified Administration Report, of taking our medicine, if need should arise, in sugared capsules.

The Land System of British India. By B. H. Baden-Powell. In 3 vols. (Oxford: Clarendon Press.) There is a story told of Holt Mackenzie, son of the Man of Feeling, of which the point is missed by our author on the first page of his Introduction. Holt Mackenzie was the great authority on the land revenue of Northern India during the first quarter of the present century. Even in those days there were globe-trotters, one of whom came to him

and asked if he could spare half-an-hour, to explain the land system. The reply was: "You want me to explain in half-an-hour what I have spent a life-time in trying to understand." Holt Mackenzie spoke only of part of Northern India: that is to say, of Bengal proper and of the Ceded and Conquered Provinces. Mr. Baden-Powell here undertakes to explain to the general reader, in three massive volumes, the land tenures and the systems of revenue administration in all the several provinces which make up British India, with Burma thrown in. We must be permitted to doubt whether such a project was altogether well advised. Taking India as a whole, the complications of the land system are so excessive—arising partly from the variations of ancient custom, and partly from the refinements of modern legislation—that no single mind is capable of comprehending all the myriad details. Nor, to tell the truth, need any one try to do so, except perhaps the over-burdened Secretary in the Revenue Department at the India Office. About once in a generation, some civil servant may be found who really knows his own provincial system; but he will be the first to acknowledge his ignorance of all the other systems. Even while we write, a good example comes to us from India of the hopelessness of attempting to interfere with local prejudices on this subject. Some time ago the Supreme Government appointed a Commission to inquire into the indebtedness of the peasants in the Deccan districts of Bombay. This commission, which included representatives from other provinces, has just issued its report, and has dared to recommend some fundamental changes in the system of land revenue administration. To the Bombay mind, this is like laying hands upon the Shekinah; and forthwith the Bombay Government has sent a protest to the Supreme Government, arguing that the Commissioners did not, and could not, know anything about the subject. We do not envy those high-placed personages whose business it is *tantas componere lites*. But we fear that Mr. Baden-Powell's book will not avail to prevent such difficulties from arising in the future. The truth is, that there are two ways of studying the subject. One is to deliberately shut one's eyes to details, and to confine one's attention solely to the principles that emerge in the systems of the different provinces. The other is to take up some one province by itself, and try to explain the anomalies that will there be found, without help from outside analogy. Our author has attempted to do both at the same time, and, in addition, has indulged in abundant theorising. The highest praise we can give him is, that he has brought together a vast quantity of matter in a comparatively manageable form, and that he has shown to stay-at-home Englishmen, as by an experiment, how complicated is the structure which their race has raised in India. Is their any other country in the world where the land system could not be explained—we do not say in half-an-hour—but in one volume of moderate dimensions?

Some Records of Crime. By General Charles Herve. In 2 vols. (Sampson Low.) The portentous character of this work, which contains the diary of a police officer for twelve months in just one thousand pages, suggests an answer to the question we have often asked ourselves: why the literature of England has gained so little from the conquest of India? It is assuredly not through lack either of experiences to record, or of practice in writing. The genius of Mr. Rudyard Kipling has recently flashed upon us, as with a lime-light, some of the romance that underlies all life in the East; while Macaulay long ago pointed out that Indian officials are as fluent with the pen as English politicians with the tongue.

And yet Anglo-Indians have produced no novel of the first class, nor any poem that has won its way into anthologies. In history, with the doubtful exception of Elphinstone, no author is read besides Macaulay—despite his critics; and the only heroes of the great epopee really known to us are Clive and Hastings, who live in his pages. Remembering the alien nationality of late Latin writers, one is sometimes tempted to think that the despised Babu may succeed where his masters have failed, and give us hereafter a silver age, to rank with Claudian and Ausonius. General Harvey, to do him justice, does not pretend to write literature; but none the less on that account is his book a fearful example of the class to which it belongs. We may assume that he was selected by reason of administrative ability to fill the honourable post of General Superintendent of the Operations for the Suppression of Thuggee and Dacoitie, in which he succeeded (we believe) to Sleeman, of Oudh fame. And he tells us himself that he used to be consulted by brother officers as possessing special skill in drafting reports and memorials. But, when he sits down in the leisure of retirement to publish a book, he can do nothing better than print verbatim a daily journal, where unfinished narratives of crime jostle together with descriptions of dinner parties and Simla gossip—and this, we repeat, to the extent of one thousand pages. The art of storytelling, the sense of proportion, natural reticence—all are alike lost in this ocean of miscellaneous anecdote, which might be tolerable if administered in small doses in a club smoking-room, though even there we are disposed to ask, with Charles Lamb, whether "these [Anglo-Indians] do not sometimes bore one another." We do not mean to say that some plums may not be picked out of the pudding by a bold investigator. It is curious to learn that the Begum of Sir David Ochterlony was still living in 1867. Many interesting details are given about the manners and customs of criminal tribes and wandering mendicants, and about the etiquette and modes of travelling in native states. Here is a good example of the author's style:

"I am in a camel team: four fine camels in pairs, upon each camel a wild, long-haired individual, and a roomy, hooded English phaeton, forming my lordly equipage. Sixty horsemen under a Rissaldar form my bodyguard; and I am attended on camel-back by a special Vakil, acting as my Mahmundar or guest-keeper, who purveys all supplies, and by other outriders similarly mounted. . . . I can smoke, lie at full length, sleep, read, and even write, though in hieroglyphics from the constant motion; but the camels step softly, the movement is noiseless and not unpleasant, being through sand with never a stone, and jolting seldom."

Thus he accomplished 170 miles through the desert of Bikanir, in three nights and two and a half days, beguiling the tedium with records of *Sati*. One is astonished to learn how quickly and universally *dhatura* poisoning took the place of old-fashioned *thagi*, when the latter was stamped out by the employment of approvers. Finally, it is right to add that each volume is furnished with an exceptionally copious index.

Arakan; Past, Present, Future. By John Ogilvy Hay. (Blackwoods.) Here again we have the Anglo-Indian of another type. Mr. Ogilvy Hay is a private merchant, who lived for many years at Akyab, a seaport in the Arakan division of Burma, with a considerable export of rice. His grievance is that Arakan is neglected by the Government, and that Akyab, in particular, would have become, with more encouragement, not only the terminus of a railway across the hills into China, but also the principal naval station in

the Bay of Bengal. These views he has been pressing upon the public, in season and out of season, during the past twenty years; and he now reprints, in a volume of two hundred pages, all his communications to newspapers, letters to officials, &c., together with the numerous rebuffs that he has received. Needless to say, it is a book that it is impossible to read through; for not even a reviewer can be expected to peruse the same statements repeated on fifty different occasions. As an advocate for Akyab, we have the greatest admiration for Mr. Hay's persistency: but as an author, the less said about him the better.

The Mutual Influence of Muhammadans and Hindus: being the Le Bas Prize Essay for 1891. By F. W. Thomas. (Cambridge: Deighton, Bell & Co.) Last year (ACADEMY, June 20, 1891), we commended the essay on British Education in India, with which Mr. Thomas won the same prize for 1890. The present seems to us no less worthy of praise, as showing both wide reading and intelligent appreciation. If the object of the Le Bas foundation was to encourage the serious study of Indian problems in at least one undergraduate at Cambridge, this has certainly been fulfilled in the person of Mr. Thomas, who must by this time know a great deal more than many Anglo-Indians. But we doubt whether the examiners were this time well advised in their choice of subject. Not only is it excessively wide in its scope, but it is also of such a nature that it cannot be adequately treated merely from books. Sir Alfred Lyall has taught us, in his *Asiatic Studies*, that India is a hot-bed of religious beliefs, perpetually springing up in endless variety under the influence of a congenial soil and atmosphere. That they refuse to be classified under the two headings of Islam and Brahmanism may be seen from the case of the Sikhs, whom our author practically ignores. He also commits a curious blunder in assimilating the *pindaris* to the *thags*, and in saying that the former were suppressed "much more recently" than the latter. The *pindaris* were, of course, military freebooters, not secret assassins like the *thags*, nor professional thieves like the *dakaitis*; and they ceased to exist after the Third Mahratta War of 1818. But, on the whole, Mr. Thomas's essay is singularly free from such mistakes. It shows throughout an extraordinarily minute acquaintance with the facts, as they have been disclosed by the most recent authorities.

Longmans' School History of India. By the Rev. G. U. Pope, D.D. (Longmans.) It should be said at once that this book is intended for Indian, not for English, schools. Even so, we cannot but think that the author has impaired its value by overburdening the story with unimportant facts and bewildering proper names. For example, on p. 125 we read:

"Treaties were also made with the Rajput chiefs of Jeypur, Jodhpur, Bundi, and Macheri; the Jat Raja of Bhartpur, the Rana of Gohud, and Ambaji Ingliar."

None of these treaties was of the slightest moment; nor will the student ever again find himself troubled with the names of Ambaji Ingliar or the chief of Macheri (better known as the Raja of Alwar). In short, Dr. Pope has reduced history to a skeleton, by stripping from the narrative all the details that give it life, and alone make it worth reading. Nor is he always absolutely accurate. On three occasions (pp. 129, 208, and 223), it is either implied or expressly stated that Elphinstone reached Kabul during his embassy of 1808; whereas, as a matter of fact, he never got further than Peshawar. And again (on p. 130), we are told of Trimbakji's imprisonment, and then of his again organising insurrection; but

nowhere of the romantic circumstances of his escape. Many years ago we remember using Dr. Pope's *Text-Book of Indian History* as the most convenient compendium of facts accessible. It was crowded with notes, tables, and indexes, and was furnished with several maps. The present condensation, we regret to say, preserves the defects of the larger work, without its advantages.

NOTES AND NEWS.

MESSRS. SMITH, ELDER & Co. have in the press a new volume of essays by Mr. Leslie Stephen, to be entitled *An Agnostic's Apology*.

MESSRS. RICHARD BENTLEY & SON announce a Memoir of Edward Adolphus, twelfth Duke of Somerset, and some time First Lord of the Admiralty, with selections from his diaries and correspondence, by Mr. W. H. Mallock; Reminiscences of Dr. T. Gordon Hake, the veteran poet and friend of Rossetti, to be entitled *Eighty Years of My Life*; and a Memoir of Charles Knight, by his granddaughter, Miss Alice A. Clowes.

MR. HARRY QUILTER is about to publish, in a somewhat unusual form, a poem of thirty-six stanzas, by Mr. George Meredith, entitled "Jump to Glory Jane," which originally appeared in the *Universal Review*. Each verse has not only a separate drawing, but the text also is designed by the artist, the pages being arranged so that at each opening the illustrations and the letterpress make, so to speak, a single composition. A critical essay on Meredith accompanies the poem, which is being printed at the Chiswick Press, and will appear early in October with Messrs. Swan Sonnenschein & Co. in England, and Messrs. Macmillan & Co. in America.

The Racing Life of Lord George Bentinck will be published by Messrs. Blackwoods next week. This volume, which has been edited by the Hon. Francis Lawley from materials supplied by the trainer to the Goodwood stable, gives a complete history of the turf during the time when Lord George was connected with it, together with anecdotes of owners of horses, trainers, jockeys, and members of the ring. It will be illustrated with twenty-three full-page plates and a facsimile letter.

MR. T. FISHER UNWIN has in the press an account of the European military adventurers in Hindustan from 1784 to 1803, compiled by Mr. Herbert Compton, with a map and illustrations.

MR. DAVID NUTT will publish next week Mr. Joseph Jacobs's *Indian Fairy Tales*, with illustrations by Mr. J. G. Batten, uniform with the two previous volumes of English and Celtic Fairy Tales.

MR. A. J. CHURCH's classical volume for this Christmas will be *Stories from the Greek Comedians*, with sixteen coloured illustrations.

MESSRS. EYRE & SPOTTISWOODE have in the press, to be ready this month, a reproduction in type of the Book of Common Prayer, which was annexed, as the authoritative record, to the Act of 1662. The text has been reproduced *verbatim et literatim*; and wherever an erasure or correction occurs in the MS., the passage is printed as it was finally left. The same publishers issued a facsimile of the entire MS. last year.

MESSRS. G. P. PUTNAM'S SONS have in preparation an edition of the Works of Thomas Paine, by Mr. Moncure D. Conway, author of the recent *Life of Paine*. It will consist of two or three volumes, the first division being devoted to the political and sociological writings, and

the second to the religious and literary papers. The first division, which will be published shortly, includes *The Crisis*, *The Rights of Man*, *Common Sense*, &c. The most important essay in the second part will be *The Age of Reason*. They will be printed from the original editions, without any omission or alteration; and each will be accompanied by notes explanatory of the circumstances under which it was written.

MRS. L. T. MEADE's new novel, *The Medicine Lady*, will be published next week by Messrs. Cassell & Co.

MR. DOUGLAS SLADEN has just completed a volume, entitled *The Japs at Home*, which will be published soon by Messrs. Hutchinson & Co. The work, which will be dedicated by permission to the Duke of Connaught, will contain a good deal about the Duke's visit to Japan, together with a description of Sir Edwin Arnold's Japanese home. Mr. Henry Savage Landor, grandson of Walter Savage Landor, will contribute many of the illustrations.

MR. STANLEY LANE-POOLE has himself drawn a plan, showing the positions of the principal mosques and the plan of the city, for his forthcoming work on *Cairo: Sketches of its History, Monuments, and Social Life*, as he found there was no authentic map of the city giving the information he wished for.

MESSRS. WARD, LOCK, & BOWDEN will shortly bring out a series of biographical sketches by Miss C. J. Hamilton, entitled *Women Writers, their Works and Ways*. The first volume contains short lives of authoresses of former times:—Mrs. Inchbald, Lady Morgan, Lady Blessington, &c., illustrated with portraits. A second volume will contain notices of authoresses of the present day.

Revelation by Character: a Series of Essays on Old Testament Teachers, by Mr. Robert Tuck, is announced for immediate publication by Mr. Elliot Stock.

MESSRS. DIGBY, LONG & Co. will publish in a few days *Syringa*, by Arthur Nestorien.

MESSRS. EASON & SON, of Dublin, will publish next week a popular work on Inspiration, by the Rev. J. Paterson Smyth, entitled *How God inspired the Bible: Thoughts for the Present Disquiet*.

IN Mr. Phil May's *Illustrated Winter Annual*, which is now in preparation, Mr. George Augustus Sala will continue his "Reminiscences of Charles Dickens," and Mr. Archibald Forbes will give some "Personal Recollections of Prince Bismarck." Among the authors who will contribute short stories are Dr. Conan Doyle, Mr. F. C. Phillips, Mr. I. Zangwill, Mr. Eden Philpotts, Mr. Morley Roberts, Mr. Hume Nisbet, Mr. Raymond Blathwayt, and the editor, Mr. Francis Gribble.

UNDER the title of *Cottage Gardening*, Messrs. Cassell & Co. are about to publish a new half-penny weekly journal, which is specially intended to help the occupiers of small gardens, poultry and bee-keepers, allotment holders, and housewives. It will be edited by Mr. W. Robinson, and will be fully illustrated.

MR. R. MENZIES FERGUSON'S *Our Trip North*, recently published by Messrs. Digby, Long & Co., has just gone into a second edition.

M. H. DUHAMEL, one of the authors of *The Central Alps of the Dauphiny*, in the series of "Climber's Guides," has received a medal from the Association Française pour l'Avancement des Sciences, in connexion with the recent exhibition at Grenoble. Mr. T. Fisher Unwin has had an honourable mention for Alpine publications.

MEETINGS OF SOCIETIES.

MR. MONCURE D. CONWAY will resume his Sunday morning discourses at the South Place Chapel, Finsbury, on October 2, when his subject will be "Utopia: or, The Search for New Worlds, 1492 to 1892." The musical arrangements are under the direction of Mr. J. S. Shedlock. The committee of the South Place Ethical Society have issued invitations for a conversation on the following day, "to welcome Mr. and Mrs. D. Moncure Conway." We understand that Mr. Moncure Conway has promised to continue his services for six months. The afternoon free lectures on National Life and Thought will also begin on Sunday, October 2, at 4 p.m., with a lecture by Mr. Herbert Ward on "The Congo Savages"; and the seventh season of the South Place Sunday Popular Concerts will begin on the same evening at 7 p.m. A course of nine popular lectures on "Architecture," illustrated with photographic slides, will be delivered at the South Place Institute by Mr. G. A. T. Middleton, secretary of the Society of Architects, beginning on Thursday, October 20, at 8 p.m.

THE West London Ethical Society will be inaugurated with a course of five lectures by Dr. Stanton Coit, to be delivered at Princes' Hall, Piccadilly, on Sundays during October, at 11.15 a.m. Each lecture will be preceded by instrumental music. A general meeting of members will be held at Essex Hall, on October 12, to consider a scheme for amalgamation with the London Ethical Society. The following are the principles of the society:—

- "(1) The good life has a claim upon us in virtue of its supreme worth to humanity.
- "(2) It therefore rests for its justification on no external authority, and on no system of supernatural rewards and punishments, but on the nature of man as a rational and social being.
- "(3) In practice it is to be realised by accepting and acting in the spirit of such common obligations as are enjoined by the relationships of family and society, in so far as these are a means to a fuller human development."

THE monthly meetings of the Elizabethan Society will recommence on Wednesday next, October 5, when Mr. William Poel will read a paper on John Webster, dealing chiefly with "The Duchess of Malfi," and giving some particulars of his arrangement of the play, which will shortly be produced by the Independent Theatre. The following papers will be read during the session: "Samuel Daniel," by Mr. Edmund K. Chambers; "The Shakspearean Reconciliation," by Clelia; "Sir Thomas Browne," by Mr. James Ernest Baker; "Troilus and Cressida," by Miss Grace Latham; "William Chamberlayne," by Mr. Richard Le Gallienne; "Thomas Shadwell," by Mr. George Saintsbury; "Robert Greene," by Mr. F. J. Payne; "Robert Southwell," by Mr. Frederick Rogers; "Edmund Spenser," by Mr. W. H. Cowham; and "Thomas Heywood," by Mr. John Addington Symonds.

THE opening meeting of the winter session of the Carlyle Society will be held on Monday next, October 3, at 8 p.m., at Anderton's Hotel, Fleet-street, when recent Carlyle literature will be discussed, and Mr. West will read a paper on the first volume of the *Reminiscences*.

MR. FREDERIC HARRISON will deliver a series of lectures upon "The Practice of Positive Morals," at Newton Hall on Sunday evenings during October, at 7 p.m.

THE seventieth session of the Birkbeck Scientific and Literary Institution will open on Monday next, October 3. More than two hundred classes are arranged in languages, literature, mathematics, science, art, and commercial and technical subjects. During the vacation, new biological and physical laboratories have

been fitted up, and a large art room has been erected. Among those who have undertaken to deliver the Wednesday evening lectures are the following: Sir Robert S. Ball, the Rev. Dr. Dallinger, Dr. Andrew Wilson, Dr. Bowdler Sharpe, Mr. Churton Collins, Mr. Charles Dickens, Mr. H. A. Jones, Mr. Samuel Brandram, Dr. J. F. Bridge, and Mr. J. T. Carrodus.

AN Institute of Commercial Education has been founded by a limited company at Streatham-common, with the object of training boys and young men for a business life. The principal is M. H. de Larmoy, formerly instructor in French at the Crystal Palace, and author of *A Practical French Grammar*. Special attention will be paid to modern languages; and there will be evening classes for the teaching of Russian, Spanish, Portuguese, Persian, and Hindustani.

UNIVERSITY JOTTINGS.

IT is with much regret that we record the death of Prof. Croom Robertson, which took place on September 20. It is only a few months since he was compelled by illness to resign the chair of philosophy at University College, now filled by Mr. James Sully; and last year he suffered a severe loss in the death of his wife. He was born at Aberdeen in 1842, and educated at the university of his native city, under Prof. Alexander Bain, who survives him. His first literary work was to assist Prof. Bain in editing Grote's posthumous book on *Aristotle* (1872); and he wrote an admirable monograph on *Hobbes* for the series of "Philosophical Classics for English Readers" (1886). He also contributed to the new edition of the *Encyclopaedia Britannica*. But his greatest service to English philosophy, through which his name will long be held in honour, was his connexion with *Mind*. He was the editor of this review from its foundation in 1876 down to the close of last year, and he also wrote much in its pages. Besides encouraging young English students, he took special pleasure in introducing to England the writings on English subjects of German thinkers. In the *ACADEMY* of January 30, 1892, will be found a letter from him, summarising the researches of Prof. Freudenthal, of Breslau, upon two little-known predecessors of Bacon—Everard Digby and William Temple. It is to be regretted that Prof. Croom Robertson's sympathy with the work of others, combined with excessive diffidence, prevented him from leaving behind a larger quantity of original work of his own.

A WAYNEFLETE professorship of pure mathematics will be founded next term at Oxford. The annual value of the chair is £800, inclusive of a fellowship at Magdalen College.

THE Michaelmas term of the ladies department of King's College will be opened with an address by Prof. J. W. Hales, to be delivered at 13, Kensington-square, on Monday, October 10, at 3 p.m. The lecture is open to all students and their friends.

THE following courses will be delivered at University Hall, Gordon-square, during the Michaelmas term:—Ten lectures by the warden, Mr. Philip H. Wicksteed, on "The Growth of a Nation's Religion," beginning on October 9; ten lectures by the warden, on "Dante's *Purgatorio*," beginning on October 10; eight addresses by Dr. Brooke Herford, on "Liberal Religion in America," beginning on October 18; and ten lectures by Mr. Graham Wallas, on "The English Citizen—Past and Present," beginning on October 13.

THE session's work of the London Society for the Extension of University Teaching will be opened with an inaugural lecture of a course on

"The History and Principles of Biology," by Prof. Patrick Geddes, at Gresham College, on Monday, October 10, at 8 p.m., when Sir James Paget, Bart., will take the chair, and deliver a short address. On the following evening, at the same hour, Mr. H. H. Asquith will preside at the first lecture of a course on "The Beginnings of English Literature," by Mr. J. Churton Collins. In addition to these central courses, arranged specially to meet the needs of picked students from the various local centres, over sixty courses in literature, history, economics, science, and art, have been arranged in different parts of London.

ORIGINAL VERSE.

SONG.

GOLDEN face that human sorrow
May not touch nor make less fair,
Lustre from you let me borrow,
Sunbeams that shall banish care;
All the grief of all my years
In your presence disappears.
Dear, delightful, dark blue eyes!
Life seemed like an autumn day,
Hope was as a flame that dies,
Till you shone across my way;
But when your great glory broke
O'er my life, this love awoke:—
Love of you now conquers grief,
Love of you makes life a gain;
As a fading woodland leaf
Shines in sunlight after rain,
So the realm of my distress
Wears a new and radiant dress.
Ah! but shall I keep the boon?
Will you always be to me
Stars of morning, suns of noon,
Lamps to bid the darkness flee?
Dearest eyes, I know your light
Will content me till the night.

PERCY PINKERTON.

OBITUARY.

THE staff of voluntary workers of the New English Dictionary has lost one of its most eminent members by the death of Mr. John Pete, of Ravenswood, Alleyne-park, S.E., which recently took place very suddenly at his son's house at Exeter. Mr. Pete was in his eighty-second year, but had retained his faculties to the last, and had for several years devoted himself to the service of the Dictionary with the zest and energy of a young man. In 1879 he was one of those who responded to Dr. Murray's appeal to the English-speaking world, to supply a million more quotations for the Dictionary, in compliance with which he read and sent in quotations from about twenty important books. In 1885 he acceded to Dr. Murray's invitation to try his hand at sub-editing, i.e., the arrangement of material, subdivision of senses, and general rough-hewing of the treatment of the words, so far as this could be done outside the Scriptorium. At this he has steadily laboured for seven years with signal success, and has been one of the most effective of the band of volunteers who have so honourably associated themselves with the work of the Dictionary; he has sub-edited a considerable section of H, and revised and completed the sub-editing of large parts of C and F in advance of the Scriptorium staff. He received a new section of CUR at the end of July, asking to have it to take away with him when he went from home in August, as at his age he could not hope to continue his labours very much longer; and at this he was working almost to the moment of his sudden and painless decease. He leaves a gap in the ranks of the Dictionary workers, which its promoters will be very glad to have filled by some new

volunteers. Mr. Pete had during his long life made a large circle of literary acquaintances, including many much younger than himself, who will hear with regret of the loss of their aged friend, whose Christian serenity and sweetness of temper were equal to the freshness and vigour of his intellectual faculties.

MAGAZINES AND REVIEWS.

WE were not wrong in thinking that M. Uzanne would soon compensate the readers of *L'Art et L'Idée* for the comparative dullness of his August number. That for September, though still in the dull season, is open to no such reproach. The editor opens it with a long, a very good, and a most bountifully illustrated notice of M. Albert Robida, the most opulent and unhackneyed caricaturist—or rather extravagantist in design—of France. To those who have followed M. Robida's work for many years, as we may modestly boast of having done, the article will have of course little positive revelation. But Robida is anything but well known in England, and deserves to be very well known indeed. We venture to think that his *Rabelais* is a little open to a reproach which M. Uzanne, justly deprecating that of *charge*, does not guard against. It is not too exaggerated, but it is a little too monotonous in its exaggeration. Just as the late M. Garnier saw in *Rabelais* nothing but an endless opportunity for drawing and combining the curves of the female form, so M. Robida has seen in him, if not nothing, yet quite not enough, besides an opportunity for fantastic zigzags and huge magnifications. He is excellent as far as he goes, but does not go quite far enough. The true *Rabelais* illustrator, to our thinking, should vary his style infinitely, and should sometimes, like the master himself, abandon caricature as well as *grivoiserie* altogether. Let us note also an article on masculine dress, not by Mr. Oscar Wilde, but by M. Alphonse Germain; and another on "Working during Holidays in the Country," a practice which the author, M. de Saint Heraye, visits with deserved and ingenious disapproval.

THE COMING PUBLISHING SEASON.

MESSRS. LONGMANS, GREEN & Co.'s LIST.

"Twenty-five Years of St. Andrews, 1865-1890," Vol. II., by the Rev. A. K. H. Boyd; "Fifty Years in the Making of Australian History," by Sir Henry Parkes, Prime Minister of New South Wales, 1872-75, 1877, 1878-79, with portraits, in 2 vols.; "The Ruined Cities of Mashonaland: being a Record of Excavations and Explorations, 1891-92," by J. Theodore Bent, with numerous illustrations and maps; "The Toilers of the Fields," by Richard Jefferies, with portrait from the bust in Salisbury Cathedral; "A Selection from the Letters of Geraldine Jewsbury to Jane Welsh Carlyle," edited by Mrs. Alexander Ireland; "King Poppy: a Fantasia," by Owen Meredith (The Earl of Lytton); "The Green Fairy Book," edited by Andrew Lang, with eleven plates and eighty-eight illustrations in the text by H. J. Ford; "The Life of the Right Honourable Robert Lowe, Viscount Sherbrooke," with a brief prefatory memoir of his kinsman, Sir John Coape Sherbrooke, sometime Lieutenant-Governor of Nova Scotia, afterwards Governor-General of Canada, and Commander-in-Chief of British North America, by A. Patchett Martin, with two portraits (Robert Lowe in Sydney, 1847, and Viscount Sherbrooke, 1883), in 2 vols.; "The Light of the World; or, The Great Consummation," by Sir Edwin Arnold, new edition, with illustrations by W. Holman Hunt;

"Indian Polity: a View of the System of Administration in India," by Lieut.-General Sir George Chesney, new edition, revised and enlarged; "Letters to Young Shooters," by Sir Ralph Payne-Gallwey, Bart. (second series), with illustrations; "The New Eden: a Story," by C. J. Hyne, with frontispiece and vignette; "After Twenty Years: a Collection of Reprinted Pieces," by Julian Sturgis; "English Economic History and Theory, from the Earliest Period to the Present Time," Part II., by Prof. W. J. Ashley; "Lay Down Your Arms" (Die Waffen Nieder), by Baroness von Suttner, translated by T. Holmes; "Steam and the Steam Engine," by W. Ripper; "Chemical Lecture Experiments," by G. S. Newth; "Voices from Flower-Land: a Birthday Book and Language of Flowers," by Emily E. Reader, new edition, illustrated by Ada Brooke.

Theological.—"Lectures and Essays" and "The Epistle to the Romans," by the late Canon Liddon; "Buddhism—Primitive and Present, in Magadha and in Ceylon," by Bishop Copleston; "Pleas and Claims for Christ," by Canon Scott Holland; "Light of Science on the Faith: being the Bampton Lectures for 1892," by Bishop Barry; "Morality in Doctrine," sermons by Canon Bright; "The Church in Relation to Sceptics: a Conversational Guide to Evidential Work," by the Rev. Alex. J. Harrison; "The Lord's Day and the Holy Eucharist, treated in a Series of Essays by Various Writers," with a preface by the Rev. Robert Linklater; "Practical Reflections upon Every Verse of the Book of Genesis," with a preface by Bishop King; "Plain Sermons," by Bishop Oxenden, to which is prefixed a memoir with portrait; "Nicholas Ferrar," with a Preface by Canon Carter; "The Schism between the Oriental and Western Churches," with special reference to the addition of the "Filioque" to the Creed, by G. B. Howard; "An Advent with Jesus: a Plain Guide for Churchmen," by Anthony Bathe; "The Peep of Day: or, a Series of the Earliest Religious Instruction," with coloured illustrations.

MR. WILLIAM HEINEMANN'S LIST.

Biography.—"Victoria, Queen and Empress," by John Cordy Jeaffreson, in 2 vols.; "Reminiscences of Count Leo Nicolaevitch Tolstoi," translated by Prof. C. E. Turner; "Stray Memories," by Ellen Terry, with many portraits and illustrations; "Alcuin, and the Rise of the Christian Schools," by Prof. Andrew F. West; "Abelard, and the Origin and Early History of Universities," by Jules Gabriel Compayre; "Rousseau, or Education according to Nature"; "Herbart, or Modern German Education"; "Pestalozzi, or the Friend and Student of Children"; "Froebel," by H. Courthope Bowen; "Horace Mann, and Public Education in the United States," by Dr. Nicholas Murray Butler; "Bell, Lancaster, and Arnold, or the English Education of Today," by J. G. Fitch, being new volumes of the "Great Educators"; "The Life of Heinrich Heine," by Richard Garnett; "The Gentle Art of Making Enemies," by James McNeill Whistler, a new and enlarged edition; "Twenty-five Years in the Secret Service: the Recollections of a Spy," by Major Henri Le Caron, with portraits and facsimiles.

History, &c.—"The Great War of 189—: A Forecast," by Rear-Admiral Colomb, Col. Maurice, Major Henderson, Captain Maude, Archibald Forbes, Charles Lowe, D. Christie Murray, F. Scudamore, and Sir Charles Dilke, with illustrations; "The New Exodus: a Study of Israel in Russia," by Harold Frederic, illustrated; "The Jew at home: Impressions of a Summer and Autumn spent in Russia," by Joseph Pennell; "The Realm of the Habsburgs," by Sidney Whitman.

Drama.—A new play, in three acts, by Henrik Ibsen; a new play, by Bjornstjerne Bjornson; the following plays by Arthur W. Pinero: "Dandy Dick," "The Schoolmistress," "The Weaker Sex," "Lords and Commons," "The Squire," and "Sweet Lavender."

General Literature.—"The Works of Heinrich Heine," translated by C. G. Leland, Vol. IV., "The Book of Songs," VII. and VIII. "French Affairs," IX. "The Salon"; "The Posthumous Works of Thomas De Quincey," edited by Alexander H. Japp, Vol. II. "Conversation and Coleridge"; "Addresses," by Henry Irving, with a portrait by James McNeill Whistler; "Little Johannes," by Frederick Van Eeden, translated from the Dutch by Clara Bell, with an introduction by Andrew Lang, illustrated; "The Canadian Guide Book," Part II., "Western Canada," by Ernest Ingersoll, with maps and many illustrations; "A Manual of Bacteriology," by A. B. Griffiths, being Vol. V. of Heinemann's Scientific Handbooks.

Fiction.—In three volumes: "Children of the Ghetto," by I. Zangwill; "The Tower of Taddeo," by Ouida; "Kitty's Father," by Frank Barrett; "The Last Sentence," by Maxwell Gray; "The Countess Radnor," by W. E. Norris; "Criole's Daughter," by Jessie Fothergill; in two volumes: "Woman and the Man," by Robert Buchanan; "A Knight of the White Feather," by Tasma; "A Little Minx," by Ada Cambridge; in one volume: "Capt'n Davy's Honeymoon," by Hall Caine; "The Secret of Narcisse," by Edmund Gosse; "The O'Connors of Ballinahinch," by Mrs. Hungerford; "A Battle and a Boy," by Blanche Willis Howard; "Vanitas," by Vernon Lee; "Tween Snow and Fire," by Bertram Mitford; new volumes of Heinemann's International Library: "Lou," from the German of Baron von Roberts; "Dona Luz," from the Spanish of Juan Valera; "Without Dogma," from the Polish of Sienkiewicz; "Dust," from the Norwegian of Bjornstjerne Bjornson; cheap editions of "Not All in Vain," by Ada Cambridge; and "Nor Wife Nor Maid," by Mrs. Hungerford.

MESSRS. W. H. ALLEN & Co.'s LIST.

"The Great Barrier Reef of Australia: its Products and Potentialities," containing an account, with copious coloured and photographic illustrations (the latter here produced for the first time), of the coral and coral reefs, pearl and pearl-shell, bêche-de-mer, other fishing industries, and the marine fauna of the Australian Great Barrier region, by W. Saville-Kent; "Sir Morell Mackenzie," physician and operator, a memoir, compiled and edited, by request of the family, from private papers and personal reminiscences, by the Rev. H. R. Haweis; "A Short History of China," being an account for the general reader of an ancient empire and people, by Demetrius C. Boulger; "The Steam Navy of England, Past, Present, and Future," by Harry Williams, R.N.; "India's Princes," short life sketches of the native rulers of India, with 22 portraits and other illustrations, by Mrs. Griffith; "Morocco as it is," with an account of the recent mission of Sir Charles Euan Smith, by Stephen Bonsal; "Through Connemara in a Governess Cart," illustrated, by the authors of "An Irish Cousin"; "In the Vine Country," by the same authors, illustrated; "The Churches of Paris," historical and archaeological, by Sophia Beale, illustrated with sketches by the author; "A Comprehensive Persian-English Dictionary," comprising such Arabic words and phrases as are to be met with in Persian literature, being Johnson and Richardson's Persian, Arabic, and English Dictionary, minutely revised, enlarged from fresh and the latest sources, and entirely

reconstructed on original lines, by Dr. F. Steingass; "Myamma," a retrospect of life and travel in Lower Burmah, by Dept.-Surgeon Gen. C. T. Paske and F. G. Aflalo; "The Land Revenue of Bombay," a history of its administration, rise, and progress, by Alexander Rogers; "A Bengali Manual," by Prof. F. G. Nicholl; "Anglo-Indian and Oriental Cookery," by Mrs. Grace Johnson; "Absolutely True," a novel, by Irving Montague; "Mixed Humanity," a realistic novel of South African life, by J. R. Couper, with 8 illustrations by Irving Montague; "An American Monte Cristo," a romance, by Julian Hawthorne; "A Mysterious Family," a novel, by Fergus Hume.

New Editions.—"The Church Under Queen Elizabeth," an historical sketch, by the Rev. Dr. F. G. Lee; "Addresses for a Retreat of Four or Six Days," by Dean Randall; "Cyril," a romantic novel, by Geoffrey Drage; "Wanderings of a War Artist," by Irving Montague; "Camp and Studio," by the same author; "Encounters with Wild Beasts," by Colonel Parker Gillmore; "Prairie and Forest," a guide to the field sports of North America, by the same author; "Scripture Portraits and other Miscellanies," collected from the published writings of the late Dean Stanley; "Words of Truth and Wisdom," by Archdeacon Farrar; "The Illustrated Horse Doctor," being an account of the various diseases incident to the equine race, with the latest mode of treatment and requisite prescriptions, 400 illustrations, by Edward Mayhew, revised and improved by James Irvine Lupton; "The Royal Kalendar for 1893, and Court and City Register for England, Scotland, Ireland, and the Colonies."

MESSRS. GRIFFITH, FARRAN & Co.'s LIST.

General Literature.—"Eton of Old, 1811 to 1822," by an Old Colleger, illustrated; "Tales from the Dramatists," by Charles Morris, with an introduction by Henry Irving, in 3 vols., in fancy box. "The Newbery Classics," a new edition of the poets, each in one volume—the following are in preparation: Byron, Campbell, Wordsworth, and Shakspeare. "The Bijou Byron, Complete," in 12 vols., small oblong; "The Shakspeare Birthday Book," compiled by E. W. H., with portrait. "The Prison Series," new uniform edition, by F. W. Robinson: "Female Life in Prison," "Prison Characters," "The Memoirs of Jane Cameron, Female Convict." In "The Entertainment Series," "Duologues," by Ina Leon Cassilis, "Short Comedies for Amateur Players," adapted and arranged by Mrs. Burton Harrison.

Novels.—In three volumes: "Whither?" by M. E. Francis; "Asenath of the Ford," a romance of Red Earth Country, by Rita; "How Like a Woman," by Florence Marryat. In one volume: "An Evil Reputation," by Dora Russell; "The Duchess," by Mrs. Hungerford; "A Fatal Silence," by Florence Marryat; "A Defender of the Faith," by Tivole. New editions: "Eagle Joe," a Wild West romance, by Henry Herman; "Misogyny and the Maiden," by Paul Cushing; "A Stiff-Necked Generation," and "The History of a Week," by Mrs. L. B. Walford.

Theological.—"The Great Discourse of Jesus Christ the Son of God," a topical arrangement and analysis of all His words recorded in the New Testament, separated from the context; "Mamma's Bible Stories for her Little Boys and Girls," a series of reading lessons taken from the Bible, and adapted to the capacities of very young children, first series, fully illustrated, new and cheaper edition; "Church Folk-Lore," by the Rev. J. E. Vaux; "The Sacrifice of Praise"; or, "The Holy Eucharist, according to the use of the Church of England, interleaved with instructions and devotions for

the use of communicants, together with the Litany, or General Supplication appointed by the Church to be used at Communion on certain days, and a brief introduction concerning the meaning of the Christian sacrifice and the ritual accessories of the service; "Asdrufel: A Soul's Episode," by T. J. Hardy; "An Epitome of Anglican Church History," from the earliest ages to the present time, by Ellen Webley-Parry, new and cheaper edition; in the Westminster Library—"The First Century of Christianity," by Homersham Cox, in 2 vols.; "Landon's Manual of Councils," in 2 vols.

Books for the Young.—"Short Stories about Animals," by Gertrude Sellon, illustrated with 16 coloured and numerous black-and-white pictures by W. Weekes; "Told after Tea," by M. and C. Lee, illustrated with 8 pictures in colour by Edith Hume and Etheline E. Dell, and 50 black-and-white pictures by H. Ford; "Some Sweet Stories of Old," boys of Bible story, second series, by the Rev. C. J. Ridgeway, with 8 coloured illustrations by Henry Ryland, and numerous black-and-white by Lucien Davies; "Chronicles of Fairy-Land," fantastic fables for old and young, by Fergus Hume, illustrated by Miss Wallace Dunlop; "Dollikins and the Miser," by Frances Eaton, illustrated by W. L. Taylor; "The Old Corner Annual: a Picture and a Story for every Day in the Year"; "The Queen's Navee," by Commander Robinson, R.N., and J. Leyland, illustrated by Walter W. May; "The Weathercock: being the Adventures of a Boy with a Bias," by George Manville Fenn; "Rose Raymond's Wards," and "Ways and Means," by Margaret Vandergrift; "A Sage of Sixteen," by L. B. Walford, with numerous illustrations by J. E. Goodall; "The Wide Wide World," by E. Wetherell, illustrated by F. Dielman; "Triumphs of Steam," by Henry Frith; "Fair Women and Brave Men," by Barbara Hutton (Mrs. Alexander), illustrated; "Uncle Bill's Children," by Helen Milman; "Flower-Folk," and "Bread-and-Butter Stories," by E. Carrington; "True Stories from Roman History," by Mrs. A. Pollard, illustrated; "An Affair of Honour," by Alice Weber, illustrated by Emily J. Harding; "The Young Governess," a tale for girls, illustrated; "Only a Child," by E. M. Green, illustrated by Emily J. Harding; "Boy: Word Pictures of Child Life," by Helen Milman, illustrated; "The Clock on the Stairs," by Alice Weber; "Little Joan Maitland," by E. C. Phillips (Mrs. Looker); "The House of Sweet Memories," by Georgina M. Craik, author of "John Halifax, Gentleman," with numerous illustrations; "For the Little Ones," a volume of stories and pictures for boys and girls, with coloured frontispiece.

MESSRS. ELKIN MATHEWS AND JOHN LANE'S LIST.

"English Poems," by Richard Le Gallienne; "Silhouettes, a Book of Verses," by Arthur Symonds; "Excursions in Criticism, being some Prose Recreations of a Rhymers," by William Watson; "The Art of Thomas Hardy, Six Essays," by Lionel Johnson, with a portrait etched from life by William Strang, and a bibliography by John Lane; "The Sonnet in England and other Essays," by James Ashcroft Noble; "The Rhythm of Life" (Essays), by Alice Meynell (née A. C. Thompson); "Poems," by Mrs. Meynell; "Liber Amoris, or the New Pygmalion," by William Hazlitt, with an Introduction by Richard Le Gallienne; "Silver-points Poems," by John Gray; "A Poet's Harvest Home, with an Aftermath," by the late William Bell Scott; "Stephanie," a drama in three acts, by Michael Field; "Poems," by Selwyn Image; "In the Key of Blue, and other Essays," by John Addington Symonds;

"Dante, Six Sermons," by the Rev. P. H. Wicksteed, Warden of University Hall, a third and improved edition.

MESSRS. ARCHIBALD CONSTABLE & Co.'s LIST.

"Letters from a Mahratta Camp," by Thos. Drew Broughton, a new edition, with an introduction by Sir M. E. Grant Duff, with notes, coloured and other illustrations, and a map; "Ancient India," its Invasion by Alexander the Great as described by Arrian, Q. Curtius, Diodoros, Plutarch, and Justin, by J. W. McCrindle, with copious notes, illustrations, and a map; "Indian Field Sports," a series of coloured plates after the illustrations by Captain Thos. Williamson, published in 1807, with an introduction and a description of each plate; "The Present Situation in Central Asia," authorised translation of the work "Antagonismus der Englischen und Russischen Interessen in Asien" (Wien: 1890), brought up to date, with a map embodying the latest information; "The Migration of Symbols," by Count Goblet D'Alviella, authorised English translation, edited by Sir G. Birdwood, with 144 illustrations; "Some Memories of Books, Authors, and Events," by the late J. G. Bertram, with portrait of Sir Walter Scott, from an engraving by Lewis after the drawing by Geddes; "English Settlements in Indo-China," by J. Chailly-Bert, authorised English translation, with maps and notes; "Memorials of the Disruption in the Scottish Church," historical, financial, and pictorial.

MESSRS. A. D. INNES & Co.'s LIST.

A new series of quarto volumes, to be called "The Dainty Books," commencing with "For Grown up Children," by Mrs. Walford, with illustrations by T. Pym; to be followed by "Mum Fidgets," by Constance Milman, with illustrations by Edith Ellison; and "Master Bartlemy," by Frances E. Crompton, with illustrations by T. Pym. In a half-crown series for elder girls: "Mademoiselle," by F. M. Peard; "Twilight," by Helen Shipton; "The Makers of Mulling," by C. R. Coleridge; "In the Springtime," by Alice Weber; "Raffan's Folk," by M. E. Gellie; "Colonel Russell's Baby," by E. Davenport Adams; and "In Hiding," by M. Bramston. The following Christmas books: "Brownies and Rose-leaves," by Roma White; and "A Ring of Rubies," by Mrs. S. T. Meade—both with illustrations by L. Leslie Brooke; and "Dear," by the author of "Tip-cat." In the "Tip-cat" series: "Little Princess Angel," by Stella Austin; "Leal Souvenir," by Alice Weber; and "Lilian and Lili," by the author of "Mademoiselle Mori." Also new editions of "Mr. Witt's Widow," by Anthony Hope; "Amethyst," by C. R. Coleridge; "Shreds and Patches," by E. N. Leigh Fry; "Paul's Friend," by Stella Austin; "Nature and Woodcraft," by John Watson, with illustrations by G. E. Lodge; "Church Lore Gleanings," by T. F. Thiselton Dyer; and "The Dawn of History," by C. F. Keary.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

BÄUMER, S. Johannes Mabilion. Ein Lebens- u. Literaturbild aus dem 17. u. 18. Jahrh. Augsburg: Huttler. 3 M. 50 Pf.
BOUCHOT, H. Le Luxe français: l'Empire. Paris: Lib. illustrée. 40 fr.
FONAGALLI, G. Bibliografia Etiopica. Catalogo degli scritti pubblicati dalla invenzione della stampa fino a tutto il 1891 intorno alla Etiopia e regioni limitrofe. Milan: Hoepli. 10 fr.
HOUSSEY, Arsène. Blanche et Marguerite. Paris: Calmann Lévy. 3 fr. 50 c.
JUNTI, C. Murillo. Leipzig: Seemann. 6 M.
NORMAND, Ch. J. B. Greuze. Paris: Lib. de l'Art. 4 fr. 50 c.
PIERRET, E. Essai d'une Bibliographie historique de la Bibliothèque Nationale. Paris: Bouillon. 5 fr.

SAY, Léon, et Joseph CHAILLEY. Nouveau Dictionnaire d'Economie politique. Paris: Guillaumin. 55 fr.
VOLKMAN, L. Bildliche Darstellungen zu Dante's Divina Commedia bis zum Ausgang der Renaissance. Leipzig: Breitkopf & Härtel. 2 M.

HISTORY, ETC.

BEKKER, E. J. Ernst u. Scherz üb. unsere Wissenschaft. Festgabe an R. v. Ihering. Leipzig: Breitkopf & Härtel. 3 M.
BURCH, W. England unter den Tudors. 1. Bd. König Heinrich VII. Stuttgart: Cotta. 8 M.
GRASILLIER, L. Mémoires de l'Adjudant-Général Jean Landrieux, chef d'état major de la cavalerie de l'armée d'Italie 1795-1797. Paris: Savine. 15 fr.
HÖPLER, C. R. v. Die Katastrophe d. herzogl. Hauses der Borja v. Gandia. Leipzig: Freytag. 3 M.
MAURENBRECHER, W. Gründung d. Deutschen Reiches 1850-1871. Leipzig: Pfeiffer. 4 M.
NEUBERG, C. Goethes Bergbau bis 1852. Beitrag zur Wirtschafts- u. Verfassungsgeschichte d. Mittelalters. Hannover: Hahn. 6 M.
OTTINO, G. Il Mappamondo di Torino, riprodotta e descritta. Turin: Loescher. 10 fr.
URKUNDENBUCH der Prov. Sachsen. 26. Bd. Urkundenbuch der Stadt Magdeburg. 1. Bd. Bis 1403. Bearb. v. G. Hertel. Halle: Hendel. 14 M.
VAULT, F. E. de. Guerre de la Succession d'Autriche (1742-1748). Mémoire, revu par P. Arvers. Paris: Berger-Levrault. 30 fr.
WELCHOWSKA, H. Allgemeine Geschichte d. Altertums. 3. Bd. Geschichte d. Orient u. Griechenlands im 6. Jahrh. v. Chr. Berlin: Sechagen. 4 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

HANK, J. Weitere Untersuchungen üb. die tägliche Oscillation d. Barometers. Leipzig: Freytag. 3 M. 40 Pf.
HAUSER, F. Rittor v. Beiträge zur Kenntnis der Cephalopoden aus der Trias v. Bosnien. I. Leipzig: Freytag. 8 M. 60 Pf.
WAGNER, A. Zur Kenntnis d. Blattbaues der Alpenpflanzen u. dessen biologischer Bedeutung. Leipzig: Freytag. 1 M. 50 Pf.
WENDLAND, P. Philos. Schrift üb. die Vorsehung. Beitrag zur Geschichte der nacharistotel. Philosophie. Berlin: Gaertner. 4 M.

PHILOLOGY, ETC.

GENOHL, W. Die Realien bei Horaz. Berlin: Gaertner. 2 M. 40 Pf.
PLAUSER, J. Untersuchungen üb. den syntaktischen Gebrauch d. Verbums in dem angelsächsischen Gedicht vom Phoenix. Leipzig: Grise. 1 M. 20 Pf.

CORRESPONDENCE.

THE PERVERSION OF ECONOMIC HISTORY.

Trinity College, Cambridge: Sept. 27, 1892.

As the opener of a discussion on "The Perversion of Economic History" in the current number of the *Economic Journal*, I desire to exercise my right of final reply on the main question at issue—the applicability of Ricardo's theory of rent to Tudor times in England. I trust you will allow me space in the ACADEMY for this purpose, so that the matter need not drag on for another quarter, in the organ of the British Economic Association.

The issue between Prof. Marshall and myself is simple. Prof. Marshall regards Ricardo's teaching as

"containing a living principle applicable, with proper modifications, to the income derived from almost every differential advantage for production, and applicable also under almost every variety of rights as to property, dues, and freedom of action, whether those rights be upheld by law or by custom" (*Economic Journal*, ii., p. 512).

On the other hand, I contend that, whether as stated by Ricardo or his followers, it is not applicable to the alleged rise of rents in Tudor times; and I further urge that those who attempt to apply it are in danger of deducing statements about facts from their principle, instead of studying the actual facts as they existed. It is, of course, true that Ricardo's theory would hold good for the Tudor period, if there was more intensive farming and an increased application of capital to land, and if there was a rise in the value of corn. But neither of these changes occurred at that time; the introduction of convertible husbandry required less capital rather than more; as Prof. Thorold Rogers maintains, the art of agriculture remained stationary (*Agriculture and Prices* iv. 39, 56), and the rise of the price of corn

before the latter years of the sixteenth century was not a real rise, but was merely due to an adjustment to new monetary conditions (*ib.* iv. 715, v. 788). These facts are so well known that I did not think it necessary to state them explicitly in my note; but it seems that Prof. Marshall was not aware of them. He says "the particular cause which was most prominent at the time . . . would necessitate more intensive cultivation and . . . raise the value of each quarter of corn" (*Economic Journal*, ii., p. 513). He relies on Ricardo's principle, and tells us what must have happened, but his statement conflicts with the evidence as to what actually did occur. Ricardo's principle appears to be saved, but it is so much the worse for the facts. This may serve to show why I record Prof. Marshall's attitude and influence, despite his real interest in and appeals to history, as antagonistic to the serious study of history. *Le mieux est l'ennemi du bien.*

I do not think it necessary to point out how completely Prof. Marshall's reply, where it touches on Roman and mediæval history, confirms my allegation that he merely goes to history to look for the illustration of preconceived theories, and not in a spirit of genuine research; but as his defence practically resolves itself into a countercharge that I have garbled my quotations from his writings, I do desire to show on what insufficient grounds this serious accusation rests.

Prof. Marshall writes (*Economic Journal*, ii., p. 516):—"Dr. Cunningham's criticism turns mainly on the word sheep, which he introduced into his citation of a sentence of mine." But in the passage in question (*ib.* 496) I did not cite a sentence; I gave, without inverted commas, the substance of a paragraph. Moreover, I did not introduce the word sheep; it is Prof. Marshall's own, for he speaks in the same context of the "concentration of many holdings into large sheep runs" (*Principles*, p. 34). In trying to establish his charge here, he commits himself to two inaccuracies I do not cite, and he himself uses the word which he accuses me of introducing. In similar fashion, when I represented him in *Lippincott's* as holding that the part of economic theory which deals with rent would help to produce a solvent, I was making an honest attempt to give a fair paraphrase of his statement that "economic theory, working on these facts [*i.e.*, of modern India], will gradually produce a solvent."

Since Prof. Marshall rests his defence on this counter indictment, it surely was incumbent on him to see that his charges of misquotation are well founded, and also that, in cases where I only profess to give the substance of his remarks, there is not merely a verbal discrepancy but a substantial change of meaning. He has not been careful in either respect.

I have, in various lectures and addresses during the last few years, occasionally alluded to Prof. Marshall, as I have to other economists, sometimes to express agreement and sometimes to express dissent. It would be strange if I had passed over in silence the acknowledged head of the dominant school of English economics. But I have never professed to be his authorised interpreter; indeed, as president of the Economic Section of the British Association at Cardiff, I was careful to point out that I was afraid I might be misrepresenting him and his school, because, "despite my best endeavours, I may not always succeed in reconciling their apparent inconsistencies" (*Report*, 1891, p. 733). I cannot but feel it is a pity, when Prof. Marshall has broken silence, that he should content himself with insisting on some verbal trivialities, instead of dealing with the real difficulties in regard to his writings which many of us have felt and which I have ventured to point out.

W. CUNNINGHAM.

TEMASGI=DAMASCUS.

London: Sept. 24, 1892.

In the ACADEMY of September 3, Prof. Sayce speaks of the identification of the Te-ma-gi of the letter of Akizzi of Katna as being one totally "in defiance of philology and geography." It is with regret that I find myself unable to agree with one who has so long been my master; for I, on my own part, consider the identification as absolutely certain. In the last number of the *Babylonian and Oriental Record* (August, 1892) and in the current number I have translated these letters of Akizzi, and have commented upon the important geographical information they contain.

I will give first the rendering I propose for the paragraphs of the letter in which the names of Temasgi and Ubi occur. The writer says:

"My lord now Arzaaya of the city of Ruknisi and Teuwaiti of the city of Lapana in the land of Ubi dwell, and Dasha in the land of Am-ma dwell, and they are allies (*tu-idi-su-nu*). My lord now the land of Ubi is not for my lord (*ša-la eni ya*). During each day to Audhugama they are sending, and thus they speak, come and (take) the land of Ubi all of it (*gappama*). My lord, in like manner the city of Timaski in the land of Ubi to thy feet raises its hands (*nis katti su*)."

In another portion of the tablet geographical details rendering us assistance are given.

"My lord, news I to the king, my lord, send and in this manner (Kiyam). The king of Nukhasi, the king of Ni, the king of Zinzar, and the king of Kinanat and these kings all to my lord are servants."

In the last extract we have two places with which we are familiar in Egyptian geography, Ni and Zinzar. These are evidently the Nii and Senzar of the inscription of Amen-em-het, the warrior of Thothmes III. Now from this inscription we know that all of these places, together with Khalbu (Aleppo) and Carchemish, were in the district of Naharain, the Mitanni of the Tel el-Amarna tablets. Although the capital of Dusratta was probably east of the Euphrates and in the region between the Euphrates and Khabour, the rule of this province seems to have extended across the river. In another letter (B.M. 41, 25) Ni is associated with Tunib or Tennib, and so also with Nukhasse. So that we have here our northern geographical horizon stretching from Ni on the Euphrates, probably a little north of Carchemish, to Aleppo, Tennib, and Nukhasse, the Egyptian Anagass, which I take to be in the upper portion of the Orontes valley. The city of Katna, of which Akizzi was ruler, was in close contact with these regions, and therefore, I take it, lay south of Aleppo, west of Carchemish.

I come now to more southern identifications. Katna is associated with Am, written *mat Am-ma, Am-ki*. This region can be none other than the Am or Ammo—"the land of the Beni Ammo," not the land of the children of his people of Numb. xxii. 5. Here then it is directly associated with Pethor, the City of Balaam—and "the river," that is Euphrates. Now the Annals of Shalmaneser show us that Pethor, the Pitru of the Assyrians, was northward of the Sajur or Sangara river and south of Carchemish. I visited this region in 1880, and then came to the conclusion that the large mound of Tashatan, which commands the entrance to the plain south of Carchemish from the Sajur valley, was the site of this city. The land of Am was then the watershed and basin of the Sajur, extending to the frontier of the North Syrian desert. In a fragmentary tablet in the Museum at Berlin (No. 163) we find these localities mentioned in order—Mitanni, the land of Am and the kings of the Hittites, Miltane being directly opposite Pethor or Pitru. From the letter of Akizzi it is evident that between the

land of Am and the city of Temasgi there lay the land of Ubi. Now, from the valuable passage in Genesis xiv. 15, we know that Hobah, to which Ubi corresponds exactly, was on the left hand of Damascus—that is, north of it—so that there is no other place that can suit for Temasgi, evidently a city of importance, than Damascus, which was in or on the range of Hobah. If these identifications hold good, and they seem to me to be sound geographical deductions, Ubi or Hobah was the region of Aram Zobah, and the route of the army of Kedorlaomer and of Balaam was the eastern caravan route passing Damascus.

I now come to the philological objections to Temasgi. If Prof. Sayce had transliterated the tablets of Akizzi, I hardly think he would have made these objections. It is true that in BM. 43, 21 it is written Di-mas-ka, but this is a South Syria or Palestine letter, not the Egyptian Thamaskoo; and it is a peculiarity of the writing of Akizzi that he turns both *s* and *d* into *g* and *t*. A man who wrote *iltegi* for *ilteki* and *isaggan* for *isakkan*, or *li ti-ti-nunum* for *tiddinunum* (note *t* and *d*), would most probably mean Dimaska by Temasgi.

W. ST. CHAD BOSCAWEN.

SCIENCE.

Outlines of a Philosophy of Religion. By Herman Lotze. Edited by F. C. Conybeare. (London: Sonnenschein.)

PROBABLY no German thinker exercises a greater influence on the English philosophical culture of our time than Herman Lotze, and this none the less because it is to a great extent unobtrusive and unavowed. With its conservative and strongly theistic tendencies, and with its primary qualities of spirituality, moderation, and optimism, Lotze's thought has ever been able to claim a condition of "pre-established harmony" with the peculiar needs and idiosyncrasies of English speculation. Its very defects as a system—its skeptical caution in respect of dogmatism, its avowed eclecticism, its glaring inconsistencies—all conspire to commend it to a people in whom ideal and theoretical excellencies are always subordinated to practical needs. For, as a rule, the English intellect, at its best, is suspicious of, if not averse to, any scheme of systematised thought which claims complete homogeneity as an essential feature of its construction. Its very excellence, its profession of ideal perfection, stamps it as being

"too good
For human nature's daily food."

It is out of all probable relation to a universe so complex and multiform as this of ours, while its destiny seems forecasted by the fate of every philosophy in history, each of which in its turn may be said to have fallen a prey to the "instability of the homogeneous." A welcome of rare cordiality must therefore be given to this admirable translation of Lotze's posthumous lectures on the philosophy of religion by Mr. and Mrs. Conybeare. Indeed, the mention of these names suggests another interest pertaining to the book, of a somewhat pathetic kind. The translation was begun in 1882 by Mrs. Conybeare (a daughter of Prof. Max Müller), but she relinquished her task in order to give her whole time to the translation of Scherer's *History of German Literature*. This work

she accomplished by the end of 1885, and I may be permitted to add, in such a manner that it stands forth conspicuously as one of the most successful achievements of recent translations from the German. Unfortunately she died in the following year; and the completion of this translation of Lotze's Lectures and its editing by her husband may hence be regarded as a tribute of reverential affection to a noble-minded and highly-cultured wife.

Turning now to the Lectures, their chief value consists not so much in their content as in their form. The student of the "Microcosmus" will find little here that he has not already met in the larger work, but it is a masterly compendium of the author's most characteristic speculations and conclusions. It manifests, in a remarkable manner, Lotze's powers of compression, united with his rare faculty for lucid exposition. From his accustomed metaphysico-theological standpoint, he surveys once more those problems of the universe and humanity around which his thought has always converged. Thus, his chapter on "The Existence of God" leads him to pass in review the best approved arguments which have been adduced in proof of this thesis—*e.g.*, the ontological proof, the cosmological proof, and the teleological proof; while the defects and difficulties in each class of proof suggest some of the profoundest remarks to be found in the whole volume as to "the nature of the highest principle." Thence he proceeds to consider, in a chapter of much interest entitled "On the Notion of Creation," such questions as "In what sense creation is a development of the divine nature," "God is no empty abstraction but the all in all of qualities and attributes," "Can God do what is impossible, or what only is possible?" &c. Further sections treat of the Divine government and actual course of the world, and the work concludes with two chapters on "Religion and Morality" and "Dogmas and Confessions." But this "outline of an outline," though indicating the scope of the Lectures, conveys a very inadequate notion of their richness and suggestiveness. Scarce a page of the book can be opened which does not awaken, even in students of Lotze's larger works, sentiments of admiration for his almost unequalled powers of philosophical grasp and lucid exposition. Thus in section 3, headed by the profound remarks that "Religious faith grows out of primitive feelings more akin to first impressions of sense than to rationalised experience of a cosmos," and that "Primitive religious feeling implies a supersensuous world," we have the instructive comment:

"This inward experience may be termed the faith with which we believe, and through which we believe, the *fides qua creditur*, by which I mean that upon nothing short of these spiritual emotions can we base our confidence in the significance and truth of that supersensuous agency which we presupposed. But the matter and content of such faith as this cannot assume the definite form of articles of religion communicable by one person to another, until reason has set to work upon it and has investigated the problem—how the causes and import of these inward emotions of the soul cohere with the rest of experience. This is none the less necessary because articles

of faith already formulated by tradition or scholastic revelation are offered to us for acceptance. For the conviction of their truth in turn can only be called forth in us by proof of their rational connexion with our other intellectual postulates. Hence our first task must be to show that our intelligence is driven by its theoretical, aesthetic, and moral demands to furnish a certain supplement to its view of the world of experience in the shape of an assumption of a supersensuous world. The human mind has endeavoured to supply such supplementary hypotheses one after another in a certain order, and to them will correspond the successive chapters of the *Philosophy of Religion*" (p. 7).

It would be difficult in my judgment to render with greater accuracy and happiness the causes and ordinary methods of philosophical theology; and Lotze's exposition, both here and in his remaining works, has a peculiar value at a time when the philosophical and rationalistic re-statement of truth may be described as the most imperious need of theological science. But the book is full of pregnant suggestions and remarks of a similar kind. Most apposite, *e.g.*, are the following observations on the teleological argument for the existence of deity, though they only reproduce the fuller arguments of Lotze's other works on the same point.

"The argument from design really rests on the strange and unaccountable belief that what is without purpose, perverse, and irrational, has a better title in itself to exist, or is more likely as such to be real than what is not so. If we are possessed by such a belief, we must needs suppose a particular and peculiar purpose to have been at work, in order that anything which is rational and thus fulfils an end should be real. There is, however, nothing to prevent our making just the opposite assumption. For we must, in any case, recognise in reality something which is final and absolute, and cannot be derived from anything else; and since we must recognise and admit such an ultimate reality, why not suppose that in its original character it is entitled to those predicates of harmony—inner agreement and adjustment of means to an end?" (pp. 22, 23).

As an argument based upon probability, and, therefore—like most other religious truths—requiring faith for its initial force and perpetual sustaining power, this seems to me practically unanswerable. It illustrates also Lotze's general caution and his determination not to extort more from an argument than its fair and unforced content readily yields. Of this caution and scrupulous fairness we have repeated illustrations. Thus, though disapproving the pessimism which is so marked a feature of our present-day speculation, he is not afraid to avow that it has in theory a legitimate *locus standi* (p. 148).

"Lastly, it may be true that the general consciousness of what is right and wrong, recognised morality as we call it, has grown more perfect with the lapse of time; but the moral character of the living man has not made any demonstrable progress, nor does any unprejudiced person think it likely that the future will bring about any essential change therein."

"At the same time our increasing control over nature, and the greater security it provides against natural evils, leads to no end which we can discern. It cannot indefinitely

increase the productivity of the earth; and therefore our belief in the continuance of the race rests on the secret assumption that the evils which now act as a check on population will also continue, without, however, increasing to such an extent as to imperil the existence of those who remain; . . . it must be allowed that, on purely theoretical grounds, there is as much to be said for the pessimistic as for the optimistic view, and that the latter rests only on our conception of God" (p. 149).

One advantage of possessing Lotze's thought, as we here have it, in outline, is that—like the skeleton form in the science of anatomy—we discern the more readily its fundamental principles, and are enabled with less danger of mistake to compare his speculation with that of other thinkers and schools.

Thus it is impossible for any one gifted with philosophical insight not to perceive that the genuine character of his method is essentially sceptical. This, no doubt, may be affirmed of most eclectic thinkers, but the fact is by no means so obvious as it is made to appear in this outline of his religious philosophy. What I mean is, not that Lotze's ultimate conclusions are altogether suspensive or doubtful, but that they are based upon impartial and suspensive enquiry, and are mostly asserted finally, not as the legitimate outcome of his principles, but as "categorical imperatives." Sometimes, indeed, he seems to me to overlook the necessarily defective character—from the standpoint of logic and demonstration—of religious truth, and hence not to give its utmost scope and energy to the spiritual principle of faith. Thus, he tells us in terms which to be acceptable need considerable qualification:

"The axioms of science are general judgments and are hypothetical. . . . But the first principles of religion and those which constitute its essence, from which we must, of course, exclude moral principles, are assertorial judgments, dogmatic statements, which assert the reality of particular single facts such as the existence of God."

It might almost be said that this distinction goes far in the direction of inverting the real facts of the case. It is science that can best claim to be dogmatic, and religion whose truths are largely based upon hypothesis. More consonant with the profoundest truth is the first quotation I have given above, as well as what he tells us in a subsequent paragraph (p. 150):

"If we, therefore, after and in view of our entire renunciation of theoretic proof, are still convinced of the necessity and truth of religious faith, we must consider this faith as an attitude of moral character. And religion really begins for us with this feeling, theoretically unprovable, yet still recognised by us, a feeling of duty, or of being bound by this Infinite whose truth we cannot theoretically demonstrate" (p. 150).

The extract thus made serves, moreover, to indicate one tendency of Lotze's thought which, in the naked outline of this treatise, seems to be somewhat excessive—I mean his stress on alleged needs, defects, and cravings of the cultured religious man. That these needs exist, that they ought to be recognised, and should be provided with suitable aliment, I should be the first to concede; but Lotze seems to make it a

point of special insistence to connect their objects, &c., with traditional creeds and beliefs. A philosophy of religion in this and all other respects ought not to be hampered by over-much regard for the religious traditions of the past. It ought, so far as possible, to start afresh and lay its own independent foundations—not purposely deviating in the direction of foregone conclusions, nor on the other hand evincing a prejudice against them. Indeed, the wide and long-enduring acceptance of a religious truth will always constitute to the genuine philosopher an imperative reason for a special examination of its alleged claims.

A final word must be added on the opportuneness and value of this thoughtful treatise. For the religious thinker, whether Theist or Christian, it suggests those lines and directions of least resistance in which we may expect, in the near future, conspicuous fissures and gaps in our traditional and ecclesiastical Christianity. That it is "caviare to the vulgar" will be self-evident from what I have said of it; indeed, I have expended some speculation in endeavouring to form a popular creed which would include the most important of Lotze's truths and positions. Perhaps it is needless to say that I have completely failed. After all, the creed of the genuine thinker and philosopher has always differed, and must always differ, from that of the unideaed crowd. But to the thinker, of whatever creed or school he may chance to be, who is anxious to bring into a more or less homogeneous body of belief those religious and scientific truths which in our time are pressing most vehemently for acceptance, I have no hesitation in commending this work as one of the most suggestive and enlightening that our age has been privileged to welcome.

JOHN OWEN.

CORRESPONDENCE.

THE PRONUNCIATION AND SPELLING OF PLACENAMES IN EGYPT.

London: Sept. 26, 1892.

Allow me to correct one or two mistakes in my letter in the ACADEMY of last week (p. 268). The first is due to the printer, Ovegrash for NEQRASH (Naucratis).

For the sake of consistency, it would have been better to write the article as *al* instead of *el*; and Ga'ef, Fera'en should be Ga'ef, Fara'en, though I am not sure that this spelling correctly represents these two most difficult names. They sound to the novice Gaif, Farain, and even a practised ear might be deceived in consequence of the weakening of the 'Ayyin in modern Arabic.

In one of the letters it is asserted that *q* pronounced as *g* is distinctive of Upper Egypt. This shows how little is known of Lower Egypt beyond the great towns, and how difficult it is for a traveller to shake himself free of the cockneyfied railway and boat officials, donkey-boys, and guides. The dialect of Cairo represents Qaf by a sort of gasp, and Alexandria is as proficient in the affectation(?) as Cairo. Officialdom also smiles upon it, and every little brown-capped, white-capped, and red-capped urchin (*yā salām!*) who thinks he knows something of the world is proud to imitate it.

But let the traveller wander among the villages, listen to the haggling in the markets and the free and easy talk of labourers at their work, and he will soon perceive that the "gasp"

is not only rare, but absolutely non-existent, in the mother-tongue throughout almost the whole of the country regions. At Naucratis, indeed, where representatives of almost every family in the neighbourhood worked at the excavations, two families settled in a newly founded 'Azbah gasped the *q*; but these, if what they told me was true, came from (gasp)-alyūb, and (as that supposition is hardly probable) were very likely, for some good reason, from Cairo itself. The busy modern town of Za-āzi (Zaqāziq) is of course strongly tinged with Cairene. The above remarks apply only to the country *fallāhîn* (and to the Arabs). In their speech the Qaf is *g*, and the Gim is English *j*.

In Lower Egypt the hard Gim goes only with the gasped Qaf; but for some parts of Upper Egypt I have a vague recollection of hard Gim (formed in the front of the mouth), with hard Qaf (far back).

I should be glad to know whether this is a mistake. There must be hundreds of travellers who can decide the question at once; but probably no one is so well qualified to pronounce an opinion as Col. Ross. What is his verdict as to the spelling of Ga'ef? Should it be Ga'if?

F. L. GRIFFITH.

Bolehall Manor House, Tamworth: Sept. 27, 1892.

Will you permit me to add a few words to the correspondence now going on in the ACADEMY?

It seems to be admitted that the etymological and classical spelling of the word *tell* ought to be with a double *l*; why then spell it with a single *l*?

The word *tell* having a meaning of its own, and a very common one, too, in Egypt, it seems to me that it ought to be spelled in the same way, whether it refers to a place in Upper or Lower Egypt. I admit, however, that in other cases where the signification of a name is not known, or not obvious, we ought to follow as strictly as possible the pronunciation of the natives.

Prof. Sayce says that he has heard the modern name of Bubastis given by a Cairene as Tell el-Basta; the natives around the place call it Tell Basta without *el*. Likewise we have Tell Monkdam, Tell Baglich, but Tell el-Yahudieh, Tell el-Battih.

My experience is that in the Delta the natives use indiscriminately the words *tell* or *kôm* when speaking of a hillock; nor is the word *kôm* absent from names in the eastern part of the delta, as, for instance, Kôm shenit, near Horbeit, Kômes-sekh, &c.

R. D'HULST.

SCIENCE NOTES.

THE annual Harveian Oration will be delivered by Dr. J. H. Bridges, at the Royal College of Physicians, on Tuesday, October 18, at 4 p.m.

PROF. H. ALLEYNE NICHOLSON has been appointed to deliver a course of twelve lectures, on the Swiney foundation, at the Natural History Museum, Cromwell-road, on Mondays, Wednesdays, and Fridays during October, at 3 p.m. The subject chosen is "The Great Periods of Geological History." Admission to the lectures is free.

MESSRS. CROSBY LOCKWOOD & SON will publish shortly a treatise on *The Microscope: Its Construction and Management*, by Dr. Henri van Heurck, director of the Antwerp Botanical Gardens, translated from the French by Mr. Wynne E. Baxter. The volume will comprise full descriptions of the various instruments in use on the continent and in this country for microscopical work, and will be freely illustrated. It will deal also with technical microscopy in general, photo-micro-

graphy, the past and future of the microscope, &c.

THE Scientific Press announces: *The Art of Feeding the Invalid*, by a Medical Practitioner and a Lady Professor of Cookery; *The Art of Massage*, by A. Creighton Hale, illustrated; *How to Become a Nurse and How to Succeed*, by Honnor Mortem; *Surgical Ward Work*, by Dr. Alex. Miles.

WE learn from *Nature* that a native gentleman has undertaken to found a biological laboratory at Calcutta, in connexion with the Zoological Gardens, with the special object of investigating the action of snake-poison, and of discovering, if possible, an antidote.

PHILOLOGY NOTES.

AN edition of the Coptic MSS. brought from the Fayum by Mr. Flinders Petrie is being prepared, with commentaries, indices, and facsimiles, by Mr. W. E. Crum. It will shortly be published by Mr. Nutt.

MESSRS. GILBERT & RIVINGTON have purchased the oriental founts formerly the property of Messrs. W. H. Allen & Co., including seven founts of Punjabi type specially designed and cut, and a very beautiful fount of Tamil. They have recently, also, to meet the growing demand on the part of Egyptologists and Assyriologists, very largely augmented their founts of hieroglyphs and cuneiform type.

MR. A. F. CHAMBERLAIN, of Toronto, has sent us a pamphlet entitled *The Language of the Mississauga Indians* (Philadelphia: McCalla), which was approved as his thesis for the degree of Doctor of Philosophy at Clark University, Worcester, Massachusetts. It is pleasing to find a Canadian thus studying the aboriginal linguistics of his own country, even though he has to pass into the States in order to graduate in anthropology, and there print his researches. The Mississauga Indians are a branch of the great Algonkian family, which can be traced back to 1648. Since 1844, a small colony of them has been settled on Lake Skugog, in the province and county of Ontario. These were visited by the author in 1888, when he took down from the mouths of the most intelligent of them a vocabulary, together with some short myths and songs. The language closely resembles the two better known languages of the Algonkian stock, Nipissing and Ojibwé (for so the familiar Ojibway is here spelt). That it has changed but little in the course of a century is shown by a comparison with the vocabulary given in Barton's *New Views of the Origin of the Tribes and Nations of America* (Philadelphia, 1797). Still more interesting is a detailed comparison with a MS. vocabulary in the Toronto public library, which was apparently compiled by a French trader circa 1801. Mr. Chamberlain has treated his subject in a very scholarly way, discussing incidentally questions of syntax, etymology, and mythology; and he has added a bibliography, based upon Pilling's monumental *Bibliography of the Algonkian Languages*, which was noticed in the ACADEMY of August 20.

Vocalismus der Oskischen Sprache. By C. D. Buck. (Leipzig: Koehler.) Since Bruppacher, whose work, excellent for the time at which he wrote (1869), is now necessarily antiquated, no connected attempt has been made to reduce to order the complex sound-laws of the Oscan dialect. Mr. Buck, who, as we learn from his preface, is an American, though he writes from Leipzig, has now accomplished half the task, the treatment of the vowel-laws, and has done the work well, with all the exactness that we should expect from a pupil of Brugmann's. He writes in a style which, like his master's, is always clear and readable, and his judgment on

most moot points may be trusted implicitly. In dealing with dialects which are preserved only in inscriptions, the great difficulty is to distinguish between the words about which we really know something and those at whose origin we can only guess; and the chief danger lies in basing phonetic laws on forms which we may after all have misinterpreted. Thus the connexion of Lat. *aetēs* (p. 143) with *aetw*, though universally accepted, is very forced—"fire-place" is a curious designation for either a temple or a house—and if the *d* is original, as it well may be, though we must then give up attempting to derive the word, there is no need either to think that Oscan *aidil* is borrowed from Latin, or to reject Schulze's explanation of Osc. *aikdāfēd* as a miswriting of **aidfakēd* (not, as Mr. Buck prints it, **aidkafēd*), answering to a Latin perfect **aedi-facit* from a vulgar form **aedi-faciō*. So (p. 172), Bücheler now makes Umbrian *sihitu* = Lat. *cinctōs*, and if this is true Lat. *cingō* can no longer go with *κίμβος*; but his earlier view that the word = Lat. *citōs* is equally defensible. Osc. *embratur* (p. 192) need not stand for **em-parātor*; it is more likely that it goes with Osc. *brateis*, *im-perii*, Gaulish *aparvūte* (p. 25), and that Lat. *imperator* is merely due to a popular connexion with *parō*. Bücheler's explanation of Osc. *slaagid* as = Lat. *locō* (p. 28) is phonetically quite untenable. A few other points in comparative etymology may be noticed. Sanskrit *har*, "take" (p. 66), as Mr. Buck might have learnt from Prof. Whitney, is a by-form of *bhar* ("bear"), and so cannot go with *xelp*; Vergil's "*omnia fert aetas*" shows how easily the idea of carrying may pass into that of abstracting. The Latin word which (p. 67) Mr. Buck, like everyone else, puts with **ēor* and Sk. *pasas* meant originally "tail," and so cannot go with those words. Bohemian *pjř* (p. 111) Miklosich puts with other Slavonic words meaning "red," not with **ip*. Latin *terra* (p. 176) points to an original form **tēra* (cf. *narrō* for **gnārō*), not to **tersa*. But it is easy to accumulate minute criticisms. Mr. Buck's book will prove an indispensable help to every student of the ancient Italian dialects, and we may well hope that he will ere long complete his task by a similar analysis of Oscan consonant-laws.

FINE ART.

THE HISTORY OF ANCIENT ART.

The History of Art in Phrygia, Lydia, Caria, and Lycia. From the French of Georges Perrot and Charles Chipiez.

The History of Art in Persia. From the same. (Chapman & Hall.)

THE monumental work which bears the names of Perrot and Chipiez no longer needs an introduction to the English reader. It is at once the most exhaustive and the most important work of the kind that has ever been produced. The credit of it mainly belongs to M. Perrot: to M. Chipiez we owe the architectural drawings and designs which were indispensable to his colleague's labours. But the actual historian of ancient art is the eminent member of the French Institute whose name stands first on the title-page of the work. It is accordingly with M. Perrot that the present reviewer has to do. I am no architect: archaeology, and not architecture, is the subject on which alone I have a right to speak. It is only as brother archaeologists that M. Perrot and myself can meet on common ground.

The first thing that strikes the reviewer in reading what M. Perrot has to tell us is the minute care which he has bestowed upon his work. Nothing seems to have escaped his notice. He is as well acquainted with the latest discoveries as with the time-honoured theories of a former generation. He has made himself master of materials which are scattered through a multitude of periodicals written in the various languages of modern Europe. In honourable contrast to so many scholars of to-day, he has not confined himself to the literature of his own country: his references to English and German writers are as numerous as his references to French authorities.

But M. Perrot's *History of Ancient Art* is not merely a monument of industry and learning. M. Perrot has marshalled his materials with consummate skill and brought to bear upon them the judgment of a trained critic. Nothing is more remarkable than the way in which he has conscientiously worked out each small detail, not shrinking, where it has been necessary, from all the vexatiousness of a lengthened correspondence with those from whose publications he has derived his facts.

In his account of Phrygia and its art he has of course been largely indebted to the explorations and discoveries of Prof. Ramsay. In fact, those who wish for a thoroughly satisfactory account of what these have been cannot do better than study the pages of M. Perrot's volume. They will thus form some idea of the gains to archaeological science which Prof. Ramsay's journeys in Asia Minor have produced.

Next to Phrygia more is known about the art of Lycia than about that of any other part of Asia Minor. Thanks to the explorations of Fellows, Benndorf, and others, the monuments of Lycia have been fairly well described. Caria and Lydia are in a less fortunate position. Mr. Paton's excavations have lately thrown light on the early pottery of Caria, and I have done my best to make known to epigraphists the Carian inscriptions which have been found in Egypt. But we are still very far from possessing even a rudimentary knowledge of ancient Carian art. Caria still needs its Fellows and its Schliemann.

Lydia is even worse off. Apart from a few coins, on certain of which the keen-sightedness of M. Six has detected the name of Alyattes in Greek characters, we are reduced to a very meagre list of monuments for any knowledge of ancient Lydian art. Foremost among these is the famous tumulus of Alyattes, near Sardes, the magnificent stone chamber in the centre of which was excavated by Dr. Spiegelthal. To this must be added the tumuli in its immediate neighbourhood, opened by Dr. Dennis—but, alas, already desecrated and rifled in the Roman age; as well as the blocks of stone sent by Croesus to the temple of Ephesus, upon one of which is an inscription in what are apparently letters of the Lydian alphabet. When we add to these an inscription in similar characters on a piece of stone found at Sardes and now in the Ashmolean Museum, a mould of serpentine now in the Louvre, the figures on which remind us somewhat distantly of

Babylonian art, and some very interesting ornaments of gold discovered near Aidin, we have practically exhausted the remains at present known to us of native Lydian art. The fragment of an Egyptian alabastron, found by Spiegelthal in the mortuary chamber of Alyattes, and figured by M. Perrot, came of course from Egypt, like the upper part of a similar vase from the same place, which is now in my possession. I may add that I also possess other evidences of intercourse between Lydia and foreign countries in the days of its independence, in the shape of a large Egyptian scarab and a finely-engraved chalcidony of Assyrian workmanship, which were found in the lower or Lydian stratum at Sardes. Along with the seal of chalcidony two others were discovered of identical shape, but so rudely carved as to betray their native origin, together with an amulet of polished stone, which has been cut into the form of an animal.

What makes our comparative ignorance of ancient Lydian art the more remarkable is the fact that Lydia is just that part of Western Asia Minor which is at present the most accessible to visitors. A railway runs past the site of Sardes, while Smyrna is the resort of numberless tourists. It was to Smyrna, too, that the University of Oxford once sent an archaeological student, with the intention of eventually establishing there an archaeological school.

I have left myself but little space in which to do justice to the volume on the ancient art of Persia. Suffice it to say, therefore, that it is well worthy of the work of which it forms a portion, and that it is indispensable to every student of the art of Akhaemenian Persia. The illustrations which have been lavished on it will be found particularly serviceable. I am fully at one with M. Perrot in believing that the famous winged figure at Murghab could not have been executed in the life-time of Cyrus. The inscriptions on the adjoining buildings go to show that it was intended to represent the supposed founder of the Persian Empire; but, if so, a sufficient time must have elapsed between the death of Cyrus and the erection of the monument for a cult of the king to have grown up. The figure represents not a human being, but a winged divinity. Moreover, above the head is a head-dress, the conception of which has been derived from the art of Egypt. It thus shows not only that Egypt had been conquered, but that the conquerors had returned to Persia and introduced into it the religious art of the conquered province. We are consequently referred to a later date than the reign of Kambyses. The same testimony is borne by the use of the Persian cuneiform alphabet on the walls of the Murghab monuments. Cyrus served himself with the old syllabary of Babylon and with the Babylonian language; a Persian cuneiform alphabet had not as yet been invented. Of Kambyses we have no official record whatever in cuneiform characters. It would seem, therefore, that the invention of a peculiar Persian script formed part of that national movement of which Darius was at once the representative and the organiser.

The shortcomings of the English translation of the *Histoire de l'Art dans l'Antiquité* had better remain unnoticed. The translator is evidently not an archaeologist, and his work seems to have been done in haste. At all events it is difficult otherwise to account for such oversights as "right" instead of "left" in the description of a Lydian object, of which a drawing is given (p. 293). The translation reads smoothly, however, and those who are unfamiliar with French will doubtless find it welcome.

A. H. SAYCE.

CORRESPONDENCE.

"THE ORIGIN OF METALLIC CURRENCY."

Fen Ditton, Cambridge: Sept. 27, 1892.

Canon Taylor says he is agreeably surprised to find I have so few objections to his article. The reason is that the criticisms in his review were so few and so slight. I dealt with almost all of them in my first letter. I shall treat of the few I omitted then in my present letter.

Let me first note a few things in his letter of last week. He admits that the law of progressive degradation is not universal. A law which is not universal, but only applies to particular cases, is not a law at all. As Canon Taylor's remarks on my treatment of the Alemannic, Gaulish, and British coins were based on the assumption of a well-established law without exceptions, the criticism, of course, falls to the ground.

If Canon Taylor looks at Herodotus iv. 166, he will find that he is inaccurate in saying that Darius put a Satrap (Aryandes) to death for issuing coins heavier than his own. It was because the silver was finer in quality.

Canon Taylor evidently is in despair over Plutarch's passage about Solon's currency. He talks wildly about a change from the Aeginetan to the Euboic standard at Athens. Because the coins of Aegina circulated at Athens before Athens had a coinage of her own, it does not follow that Athenians weighed gold and silver on the Aeginetan standard. The newly-found Polity of Athens shows that there was an old Attic weight standard in use before Solon's time quite different from the Aeginetan. Canon Taylor has the old notion about Solon reducing the weight of the coinage in order to relieve the debtors. The Polity has dispelled this phantom effectually.

As regards the Daric being the archetype of the Greek coinages, I want Canon Taylor to say how he accounts for the fact that we find the standard of 130 grains in use in Greece, supposing that with him we take it as borrowed. The Phoenicians were the intermediaries between Greece and Asia; but as they used the 260 grain unit, we ought to find the Greeks using that. Again, the Euboeans traded with the great cities of Ionia; so if we suppose them to have got their standard thence, they ought likewise to have their standards of about 260 grains, for that was the one in use in Ionia (cf. my *Metallic Currency*, 221-2).

Canon Taylor seems to me rather rash in speaking of a Phocæan silver standard, before there is any proof of silver being weighed on any such standard by the Phocæans. He speaks as if the old assumption, that electrum was to silver as 10 is to 1, held everywhere and eternally. If anything is certain, it is that electrum varied greatly in its relation to silver and pure gold. At Cyzicus, for instance, it seems to have been only about one half gold.

Canon Taylor, by his silence, admits the force of my criticisms in his objection to the price of the ox in Delos, Rome, and Egypt.

Now for the few objections and inaccuracies which I left unnoticed. He says my first great heresy is my objection to Brandis' fifteen-stater theory. I would have naturally supposed that my attack on the Babylonian origin of the weight standards, about which Canon Taylor says nothing, was a great heresy—it certainly comes earlier in my book; and likewise that my attack on Schrader's principles of "Linguistic Palaeontology" in my third chapter was a still greater one in Canon Taylor's eyes, as he has been one of Schrader's chief exponents in this country. About this heresy he is also silent. Has he embraced it as the true faith?

If he is not at home in Roman currency, Canon Taylor could certainly criticise this part of my book with a knowledge of the subject. He says that I confess "all this to be purely conjectural" (p. 291), referring to certain facts relating to the excavations at Hissarlik and Mycenæ, &c. I confess nothing of the sort; but Canon Taylor will find my words only refer to the monetary system of Carthage, Gades, and Emporise.

Canon Taylor asks me to account for gold being to silver as 17:1 in Asia Minor 1000 B.C., and being as 15:1 in Greece in the seventh century B.C. If he had even asked me to account for such a disparity existing at the same moment, I could at once answer it. Marco Polo (ii. 6270 of Yule's translation—cf. *Metallic Currency* 146) says that in Carajan gold was to silver as 6:1, while in the province of Zardendan, five days west of Carajan, it was 5:1. I have proved that there were constant fluctuations in the ratio between gold and silver in ancient times (*ib. pp.* 338, 339).

WILLIAM RIDGEWAY.

ÆGEAN POTTERY IN EGYPT.

Bromley, Kent: Sept. 24, 1892.

So far, so good. But we know nothing yet on three out of the five links of the evidence about the vase which Mr. Torr quotes. (1) Who brought the vase to England? and on whose authority is all this account? (2) Who took it out of the tomb? (3) Was the tomb intact. So far as we yet know, the whole history of this vase may rest on the mistakes or the fancies of an Arab tomb-grabber or a Luxor dealer. Anonymous statements of this kind are not the sort of proofs required in historical questions, and I should have least expected to have to remind Mr. Torr of this.

WM. FLINDERS PETRIE.

NOTES ON ART AND ARCHAEOLOGY.

THE autumn exhibition of pictures, sculpture, and designs will open at the New Gallery next week. The exhibition of works by living animal painters, of which mention has already been made in the ACADEMY, will also open next week at Birmingham.

MESSRS. RICHARD BENTLEY & SON announce a Life of John Linnell, written by Mr. Alfred T. Story. It will be in two volumes, with numerous illustrations from pictures and sketches.

MESSRS. SEELEY will publish shortly *The Inns of Court*, by the Rev. W. J. Loftie, with twelve copper-plates and many smaller illustrations by Mr. Herbert Railton and other artists.

MESSRS. MACMILLAN have in the press a translation of Adolf Erman's *Life in Ancient Egypt*, by Mrs. H. M. Tirard (Miss Helen Beloe), with maps and numerous illustrations.

MESSRS. WILLIAM ANDREWS & Co., of Hull, will publish by subscription *Monumental Brasses*

of Lancashire and Cheshire, by Mr. James L. Thornely. The work will contain twenty-six full-page engravings, after drawings made by the author from heel-ball rubbings of the original brasses, each accompanied by a short article describing the brass, its position, the vicissitudes it has undergone, and the persons it commemorates. There will also be an introductory essay upon monumental brasses generally, with references to local examples.

THE first edition of Mr. Frederick Litchfield's *Illustrated History of Furniture* is exhausted; and the publishers (Messrs. Truslove & Shirley) hope to have a second edition ready early in November. This will include a few additional illustrations.

A LOAN exhibition, illustrating the history of the city, is to be held at Dundee during the present winter. Among the objects to be shown are—portraits, views, locally printed books, coins and medals, plate, municipal insignia, and mechanical models, &c., showing industrial development and trade processes.

At a recent meeting of the Académie des Inscriptions, M. J. Menant exhibited the rubbing of a Hittite bas-relief, found at Angora, which is now at Constantinople. It shows two personages, with an inscription in Hittite characters by the side of each. One of them is the god Sandu, to whom a king (with a name not yet deciphered) is making an offering. M. Menant took the opportunity to express his views about the Hittites generally. He would confine the name "Hittite" (Hétéen) to the people called Kheta by the Egyptians and Khatti by the Assyrians, to whom he attributes the peculiar sculpture and hieroglyphic writing found in Northern Syria and Asia Minor, probably dating from the sixth century B.C. But he distinguishes altogether from them the Hittite of the Old Testament.

MUSIC.

MUSICAL PUBLICATIONS.

We have received from Messrs. Cocks & Co.: *My Fairest Child, The City of Night, Crossing the Bar, I had a Flower, and Oh! Beautiful Star.* Songs by Lawrence Kellie. The first, to Kingsley's well-known lines, is one of the composer's best songs; there is something quaint and dreamy about both melody and accompaniment. The second is of a lower, a melodramatic order. The "Tennyson" and the last two are simple, attractive compositions.

Age and With Early Horn. Songs arranged by Mary Carmichael. The first is from Boyce's "Anacreon." The pianoforte accompaniment is clever, although there are one or two places in which the harmonies do not agree well with the old melody. The second, a quaint and vigorous song by John Ernest Galliard, who was a contemporary of the great Bach, has a most effective accompaniment.

An Eastern Lament and The Arena. By Joseph L. Roeckel. The first is a sentimental song, but is well written, and, in its way, taking. The second is more commonplace. The "Come to me" major section begins in a very Gounod-like strain.

The Light of thy Love. By Georges Pfeiffer. This is not very original in melody, while the pianoforte accompaniment is jerky. There is a pleasing cadence on page 4 from a minor key to its relative major.

The Silent Chimes. By Frederic H. Cowen. This ballad commences in a simple, pleasing manner, but afterwards falls into a somewhat ordinary groove. The consecutive fifths in the

accompaniment are effective, and, moreover, can easily be justified.

The Silent Ferry. By Henri Logé. This is not a very elaborate song, but it has a graceful pianoforte accompaniment.

My Love and Delight. By Ernest Lake. A quaint and exceedingly pleasing song.

In Years to Come. By Madge E. Courvy. A simple ballad, but the end is not as good as the beginning.

Twelfth Night. Cantata for female voices by Alfred Redhead. This is a clever little composition. The music is bright and effectively written for the voices. There are in all only ten numbers; the Trio and Chorus, "Merrily, O Merrily," is one of the best. Brevity is the soul of music of this kind.

He Stoops to Win. Operetta written by Cunningham Bridgman, composed by Wilfred Bendall. Lively, and full of humour. Some of the sentimental ballads of the present day are caricatured in an amusing manner.

The Organist's Library. Book I. By Dr. W. J. Westbrook. This is an excellent number. It contains an Overture, "Lazarus," by J. H. Rolle, which is unmistakably eighteenth-century music, but full of vigour and interest; a graceful "Andante" by Joseph Woelfl; a "Larghetto" by Spohr; and an "Andante" by Haydn. All four pieces are well transcribed, and not one of them is hackneyed.

Quatre Morceaux de Salon. For violin and pianoforte. Nos. 1 and 2. By Emile Sauret. No. 1, "Vision," has an attractive theme, somewhat Wagnerish in character; the middle section of the piece is in genuine "salon" style. No. 2, "Capriccio," is light and lively.

Walter Macfarren's *Pianoforte Method.* The author has written all the musical examples himself; they are pleasing little pieces, but some of the positions are difficult for beginners. The "Toccata" is a useful study. The elements of harmony are also given; the importance of understanding what is played is now fully recognised.

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